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ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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New Life for the World

See page 270

"Going Out to Do His Will"

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★ *March* 20, 1940 ★

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MR. EDITOR!

Letters from Our Readers

★

Essential Part of My Life

As I enclose check for renewal for one year I am minded to say that I have known ZIONS HERALD from my youth and count its weekly visits as an essential part of my life. While I am having to curtail expenses I still count ZIONS HERALD among the necessaries and am glad to send my renewal.

CLINTON E. BROMLEY,
Member of New England Southern Conference, Retired.

Stoughton.

"Groping Laymen" Again

Some time ago I read with sincere appreciation your editorial entitled "Groping Laymen." This heading is fairly descriptive of the movement in the Southern Church for a good many years but hardly applicable at the present time. However, the problem presented in your editorial is not one easy of solution. The leaders among the laymen of our church have not felt that it would be wise to project an organization for men similar to the societies for women, which might develop into a relationship that demands more loyalty than they are willing to give to the church itself. Consequently, we have moved in the direction of magnifying the church as a central institution and the opportunity of men's service through its program of worship, giving, education, and world missions. As we have proceeded in our experiment, it has seemed best to use the official board as the local constituency through which we work, just as the organization for women uses the local missionary society. We believe that we have made definite progress. I am profoundly grateful, however, for your interest and that of other leaders of the church in this matter. I do have a profound conviction that one of the finest opportunities ahead for the new church is in the field of a larger enlistment of laymen.

G. L. MORELOCK,
General Secretary, General Board of Lay Activities.

Nashville, Tenn.

Enters a Protest

As a lifetime reader of your valuable paper and as an official associated with the district court system of Massachusetts for forty-three years, permit me to enter my protest against the serious charges and intimations of the article, "A Seedbed of Crime," in the HERALD of February 14. As an example of modern journalism and as propaganda, it cannot be improved. As a fair statement of the Massachusetts problem of juvenile delinquency and its treatment by the district courts, it leaves much to be desired.

To state that the commonwealth has one juvenile court, and at the same time to omit the much more important fact that the seventy-two district and municipal courts are dealing with the problem of juvenile delinquency each week in regular juvenile sessions, under the detailed provisions of the General Laws, in special quarters, with probation officers ever "on the job," and the rights of parents carefully guarded, gives a biased and unfair presentation, calculated to deceive those who are not informed.

As a district court judge and with a background of fifteen years as a Sunday school superintendent, I freely acknowledge that the juvenile is the most difficult and the most discouraging of all court activities. We have no opportunity to deal with him until his family, the school, the church, and even the community have failed. Of later years, the freedom from all discipline, the abundant motor cars, and the alcoholic liquor resorts on every hand have added to the difficulties.

However, the system itself is most excellent and capably administered. I pay tribute to it from my long and intimate experience. We judges find the psychiatric examinations of more recent times to be valuable in arriving at wise conclusions. I should dislike exceedingly to see the system disrupted, numerous new officials appointed, and additional great expense saddled upon the commonwealth, without any probable benefit.

I was in communication recently with the chairman of the administrative committee of the district courts, who is the best informed of any Massachusetts court official. I find that he opposes the proposed changes. His experience is very great; and he knows all the present courts. In fact, he has to approve probation officers who are being appointed. His views are very impressive to me. That they coincide with my own is gratifying.

ROBERT C. PARKER,
Justice, District Court of Western Hampden; Member of Appellate Division.

Westfield.

New Methods in Our New Methodism

Emphasis has rightly been placed and should be continually placed upon missionary endeavor, but what of us who remain at home—how may we improve our expression of the meaning of the kingdom? Aren't there some new methods for our new Methodism?

Suppose we have, for example, the morning service entirely in the hands of the minister, with preaching *only* on the life of Jesus; and the evening service entirely in the hands of the laymen, dealing *only* with the topic "How to get the Lord's Prayer into our life's experiences." This program will require the lifetime of all concerned.

Religious education for the mass of mankind must be made simple, and Jesus has made it so. His simplicity is found in faith and prayer.

The effort of religious education to require that everyone have a university degree is quite apparent in Methodism, but it is futile. Faith must be made real, and prayer must be regulated by the Lord's Prayer.

Why not revolutionize our methods of religious education in the Sunday schools? Why not follow the Mohammedans, who teach only the Koran, which must be learned in childhood verbatim? Why not demand that our children learn verbatim the Gospel recorded in St. Matthew, St. Mark, St. Luke, and St. John? All the other parts of the Bible are comments on it, anyhow. Why not study and learn the real thing? That is an incisive word in the "Selected Letters of Edwin Arlington Robinson" where he says concerning the Old Testament, "A most bloodthirsty and perilous book for the young. Jehovah is beyond a doubt the worst character in fiction." Why should the new Methodism hang on to the old method of religious education, in order, perhaps, to save some jobs in connection with the publishing interests?

EDWIN HAMLIN CARR.

Ossining, N. Y.

Hurrah!

Hurrah for the best issue (February 7) of "the best New England paper"! Congratulations. SUSAN W.(Mrs. C. A. S.) DWIGHT.

Princeton, N. J.

No Ease in Zion

Just "Thank you" for the issue of February 14. I had just heard a news broadcast before reading "A Layman's Creed." What a statement under "God Could Rule"! "The history of the world is written in the blood of the poor." Having heard the broadcast I had no difficulty in connecting current events in Europe, Asia, Africa, and America. But then I continued reading the paper "Movies and Democracy"; "The Road Down," by Luccock; then the editorial "'Own' " with "A Seedbed of Crime," and my thoughts were not on the far-away plains but in this fair America of ours. I was thankful for the insight of Dr. Chanter: "It is not mere self-denial, it is self-devotion that the cross means." This is, of course, the challenging word to the individual, the local church, as well as the New Advance. ZIONS HERALD of February 14 is not calculated to allow one to rest at ease in Zion, even though he be "retired."

WILLIAM SHAW,
Member of New England Conference.

Saybrook, Conn.

Warm Comment

With reference to R. Emory Beetham's comment in the HERALD of January 31 on Rev. R. H. Huse's item of December 27, does the brother not know that there are sometimes valid reasons for having former pastors officiate at weddings and funerals? Must a minister be allowed no *personal* friends in a former parish? If a minister has been a "guiding light" to the young people of a former parish, why should he not officiate at their wedding? Certainly a pastor is entitled to first consideration when he is worthy of it, but not otherwise.

If any bishop is fool enough to attempt to enforce a rule that no minister can return to a former parish when called upon, the sooner that bishop is retired, the better for Methodism. Independence has been the glory of Protestantism, but there are hints in a few Methodism quarters that some of the "higher-ups" (and some pastors) would like to introduce a "hierarchy" that would repel ment the laity. Heaven forbid!

BLANCHE CRAIG.

Tarentum, Pa.

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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Rejoice!

AN EASTER SERMON

HERBERT H. FARMER

ie of the most frequent of the New Testament exhor-
ns is "Rejoice!" St. Paul especially seems to feel the
rtance of the matter. "Rejoice always, and again I say,
ce." For him, clearly, there is something radically
g with a joyless Christian discipleship, something,
over, all too easy to fall into. Nor can we doubt that
right. Yet there are questions which we want to ask,
any rate, are worth asking. Thus, first we might ask
joy is so important in the Christian life.

ie reason is that joy is one of the surest protections
ist evil which the soul can have. It is when the mind
spondent, melancholy, joyless that it succumbs to
tation, especially those subtle, inner temptations
h lay hold of a man almost without his being aware
When the resistance of the body is lowered, the
se germs get their chance. Joylessness lowers the resis-
of the mind. The man who dallies with despondency
s with evil and walks naked in the midst of his ene-
Into such a mood jealousies swiftly insinuate them-
—suspicions, harsh and ungenerous judgments of
s, acts and motives, cravings for unnatural excite-
s and artificial distractions, doubts about God and the
whileness of ideal things and of sacrifice for them.
rariwise, there is no invitation to evil which is not in
measure flung back in the teeth of the devil by a
ve temper of joy. Such a temper has reverberations
e body also. The flat, joyless mood lowers the resis-
not only of the soul but also of the whole organism,
e are an indissoluble unity, and thoughts, in some
alyzable fashion, find their way into the blood. In
, far more than we realize, joy is not merely the prod-
f health; it is also its pre-condition and protection.

other reason why joy is so important in the Christian
that it is a most powerful witness to the truth of the
tian faith. There is something irresistibly convincing
pirit whom circumstances seem unable to defeat, and
has apparently inviolable inner sources of vitality and
nce. Men are incurably pragmatic in their judgments
timate matters. Not by philosophically justifiable rea-
gs, but by a deep intuition of the spirit, they equate truth with well-being; they know that a man who can maintain a victorious gladness in face of the worst challenges life has to offer cannot be resting on a lie. The secret of joy is the secret of life. By the same argument, a purely pessimistic religion has never been able to grip, or to hold, the masses of mankind. Some would interpret this as but fresh evidence that religion is essentially only a drug or an artificial stimulant, so that inevitably men reject it if it be joyless. Yet the truer interpretation may well be, nay, assuredly is, that there here comes to expression an ultimate insight into the meaning of things, a sense, however dim and perverted, that man is made for God and that God is good.

Then, second, we might ask whether, after all, and if so in what sense, we are entitled to rejoice in the midst of a world such as this is. In these days especially the injunction to rejoice seems to strike a false note, as though we were being bidden to sing ditties by a deathbed. Yet there must be more in the New Testament thought than such incongruous light-heartedness, for the injunction comes from the lips of a man who knew the facts of human life and never flinched from facing them. The answer is found in a deeper understanding of what joy is and how it comes.

Joy is not a simple, isolated, instinctive feeling, like anger at a blow, or pleasure in eating, or tender feeling toward a child. It is rather a quality of consciousness, an atmosphere, a melody, which arises when a number of feelings and perceptions of truth and activities are all fused together in the soul into a deep and complex harmony. Coleridge calls joy "the strong music of the soul" and again, searching for a phrase, "a luminous mist." Probably music affords the best, if still inadequate, analogy. You take a number of separate notes and chords, each of which could be played separately, and play them together, and, behold, you have a rich beauty, a satisfying harmony which none of the individual notes and chords could ever produce. So it is with joy.

I remember once seeing a little child one bright summer morning sitting amidst the rose-beds in the sunshine. She

was lifting handfuls of earth and letting them run through her fingers, and humming softly to herself. Obviously her little spirit was glowing with joy, but the joy resided not in the light and warmth of the sun, nor in the pleasurable feel of the earth, nor in the healthful harmony of her body, nor in the love of the home by which she was surrounded, but in all these fused together. Joy was the music of all these natural impulses and feelings taken together.

Now, as the soul of man develops and enlarges its range and depth, so it becomes possible for it to take up into the strong music of the soul, into joy, things, feelings, experiences, which by themselves would be odious and irksome discords. In this the analogy with music still holds. Wherein lies the difference between a pleasant little ditty and a great sonata? Partly at least in this: that the little ditty is made up of simple elements simply related, whereas the sonata is deep and complex, having within the ultimate harmony of its pauses and stresses discords which by themselves would irritate and annoy. Shall we not say, then,—not unmindful of the danger of pressing analogies too far,—that the joy of the child in the garden is a pleasant little ditty, whereas the joy of which Christ spoke at the Last Supper, when the shadow of betrayal and of Calvary was upon Him, is the great sonata? It would at any rate point to what we are after. It may well be that to call attention to all the evil and heartbreak of life, and to ask whether we are entitled to rejoice in the midst of it, is merely to reveal a shallow and superficial understanding of what joy is, not to speak of other things. It is to overlook the deeper possibility of something being given to the soul which, without annulling the somber feelings appropriate to the dark evils of human existence, yet brings them together into a harmony which, while it would never be hilarity, would be deeply and satisfyingly blessedness and peace and joy.

The New Testament rests on the conviction that that something has been given in Jesus Christ. Paul speaks of "sorrowing, yet always rejoicing," as though joy did not necessarily cancel sorrow; and usually when he bids men rejoice he adds the words "in the Lord." What does "rejoicing in the Lord" mean? It means rejoicing in and through all that new vision of, and relation to, God which Christ has brought. What is the new vision? It is the vision of God as love, love to the uttermost, love which holds men even in the midst of the worst tragedies and disasters of their lives, yet without exempting them from those tragedies and disasters. What is the new relationship? It is the relationship of sons to a Father, of a personal fellowship which, because God has willed it, nothing can finally break or destroy. Nothing is more simple and obvious, yet nothing more revealing of the ultimate meaning of our existence than that companionship. It is, above all things, what we need to give us victory in the midst of forebodings and disaster. Loneliness and defeat lie very close to one another. Christ invites us to enjoy an ultimate companionship, the companionship of God.

How, then, are the new vision and relationship given? Supremely through the cross. Consider, for example, the sinfulness of man. Sin creates situations, such as are all about us in the world today, which contemplated in and for themselves forbid anything that might by any interpretation of terms be called joy. They are just darkness and grief. What is the sense, it is asked, in bidding us rejoice in face of them? There is no sense, except something be added. Let then the cross be added. In the midst of the grief and suffering and shame, see the cross of God. See in the midst of it, brooding over it, handling it with His own scarred hands, carrying it, the love of God; grasp and be grasped by the reality of that Presence and companionship in the very heart of the worst conceivable evil of our human life; and does not the whole thing become different? It does, and it becomes different not merely by becoming endurable. There springs up a great exultation of the soul, which is at one and the same time grief for the sin, yet unspeakable thankfulness and joy that there should be at the heart of this otherwise so unintelligible world a purpose which can meet sin and grasp it in its unalterable love. This is the paradox which found expression in the strange cry of the deep soul of Augustine, a cry which only those who have shared the experience can be trusted not to misinterpret—"O blessed sin, which merited so great and wonderful a redemption."

Thus we are given the answer to the third question which might be asked. What is the use, it might be said, of bidding us rejoice always? Feelings are not thus at our disposal. We cannot by an act of will substitute joyous hope and confidence for despondency and despair. That, no doubt, is true, if nothing is involved but our will and our feelings. But the exhortation is not simply to rejoice; it is to rejoice in the Lord. What is bidden, therefore, is that we should take the trouble at all times to set things within the context of the whole Christian gospel. Apart from that context there is nothing that can save us from an ultimate despair; but in that context there is nothing that can deny us an ultimate blessedness and joy. And the whole Christian gospel is somehow in the cross. To see that cross rising out of the midst of the evil and chaos of human life is to recover joy at the deepest level of our being, that level where there are unveiled to us the ultimate secrets, not only of our own being, but also of God's. Such joy has gone so far beyond that shallow and skittish hilarity which is sometimes indicated by the term, has such poignant undertones of grief and repentance in it, that perhaps it should have a different name. But "joy" is the New Testament word and, so long as we can know the reality indicated, the name matters little.

LOVE'S LEADERSHIP

GEORGE W. WISEMAN

If I allow the sordid things
Of life to press
Me to their bosom without sign
Of inward stress,
My actions tell, however suave
My words may be,
That what I love has claimed, not part,
But most of me.

If I bestow on greed or gold
Approving nods,
I then confess that I adore
Earth's lifeless gods,
And worship them, no matter what
I may disclaim,
Accepting God, not with my heart,
But just in name.

But if I yield myself to Christ,
And with each day
Give unto Him the love that earth
Now takes away,
His will will then be my concern;
For this I know,
That where I place my love, there, too,
My heart will go.

Questions on New Church

★

James Edgar Skillington

Under the legislation on the new Board of Missions and Church Extension, will there be developed some type of sectional supervision such as the present "Branch" system of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to keep the cause of missions close to the hearts of our women, promote the collection of offerings, and disseminate information?

This awaits determination by the General Conference or by the Woman's Division of Christian Service in the Board of Missions and Church Extension. However, plans now quite fully developed and apparently exceedingly likely to be adopted look distinctly in this direction. They contemplate a District, an Annual Conference, and a Jurisdictional Society under this Division. Above all these will be the Assembly, which will correspond to the national meetings of the former societies. All these will be delegated bodies except the District Society, of which all members of the Woman's Division in the charges of the district will be members. Through these the Division will doubtless function in its three departments in much the same way as formerly the two societies did in and through their corresponding organizations and meetings. Apparently the new régime will not be so different from the old as some have supposed.

The weakness of the legislation adopted at Kansas City seems to me to lie in its failure to give clear-cut instructions for the conduct of affairs in the local church. There seems to be confusion as to the organization of the quarterly conferences and the official board, and other matters. Why is this?

I could wish that this question were more specific. If I knew where the author thinks clear-cut instructions should be found and are not, and where exactly the confusion as to organization seems to be, I might at least feel that in my attempted answer I was not striking out in the dark. Perhaps the total import of the question is meant to be in the word "why." There are imperfections in this legislation. Some are due to oversights. Some are due to lack of skill upon the part of those chiefly responsible for formulation of the legislation, and haste on the part of the Conference which allowed it to pass uncorrected. Such defects can and ought to be remedied at Atlantic City. Then there are other features which are incongruous, illogical, and even clumsy. They are the none too satisfactory results of earnest efforts to provide a set-up that would meet the needs of all groups in the union and not work too much harm to any. Likely, after all, if we take pains to understand it we shall find it a good deal more satisfactory than we had supposed it to be.

In the local church what is the program of the "lay activities"? We read a great deal in general terms about the "cooperation" of laymen and their "standing by the pastor," but what I want to know is how the thing is to be organized and just what, in the concrete, laymen will be expected to do.

The program of the lay activities is the program of the church, and the lay activities movement simply aims to make it effective and, if the program itself is defective, seeks to improve or revise it. In a church already well organized, this movement will add little or nothing by way of organization, but it will aim to bring life to the organization if that is needed. Laymen will be brought to do through this movement, it is hoped, just what the best laymen are doing now in many churches where this movement has never even been heard of. Its aim is to help these best laymen and increase their number. This it undertakes to do by counsel and fellowship and by strengthening the hearts and hands of some of them by the device of making them lay leaders, with some recognition and authority, and by having them feel that they are part of a great movement. Specifically, these leaders and their helpers are themselves helped in their effort to get other laymen to (1) inform themselves on what their churches are aiming to accomplish, or ought to be aiming to accomplish, (2) ask themselves seriously what their individual responsibilities are in relation to the church's aims, and (3) take hold and seek to do their part. In the endeavor to lead men to take this last step, stewardship (in a broad sense) and personal evangelism are stressed earnestly.

Are we to have one big official paper in the new church? What is to become of the "Advocates"?

I answer to both of these questions, "I do not know." I am quite sure nobody else knows. My guess is that there will be some sort of paper in every Jurisdiction. It may be less pretentious than the *Advocates* in most cases. I hope it can be less expensive. Apparently there is also a good deal of sentiment for one great church-wide publication. Of this I have heard most, but sentiment for something new and different is likely to be more vocal than sentiment for the status quo. It seems logical to say that our great church ought to produce a really great publication.

Is it not desirable to "unscramble" the Board of Education? Is it efficient administration to handle church schools, the preparation of curriculum material, and the general management of universities all under one board?

I should say it is by no means a scramble, but an admirably coordinated educational set-up. Read the question. Note the interests this one board is to handle. Do they appear to be alien to each other? Do they not represent interests and activities that ought to be closely coordinated in the life of the church? Under one board is not the equivalent of being under one man or one small group of men. This will be a large board of around fifty men and women, divided into three divisions. It will be rather more like three boards closely coordinated. Each division will have sufficient independence to insure the necessary specialization and prevent confusion, and the coordination will guarantee the cooperation so indispensable among these closely related agencies where conflict and cross-purposes would be so harmful.

Do you think that under the new set-up a tendency on the part of the Jurisdictions will develop which may ultimately mean autonomous benevolent, educational, and missionary boards?

Many appear to fear some such tendency. Everybody seems to think it would be most unfortunate. I personally think there is little danger of autonomous boards, etc., but auxiliary boards might be developed to such a degree as to tend to real separation instead of union, and as to lessen the power of the church as a whole. Perhaps we shall do well to be on our guard now in respect of this possible danger and see to it that the camel does not get his nose too far into the tent.

ZIONS HERALD

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L. O. HARTMAN, Editor and Manager

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Two Pulpit Voices

The Abingdon Press has recently sponsored two volumes of sermons both of which are excellent examples of preaching at its best today. The first is representative of American pulpit eloquence and is entitled "Remembering Christ."* The author, Dr. Walter Russell Bowie, was for sixteen years rector of Grace Episcopal Church, New York City, resigning from that position last year to become professor of practical theology in Union Theological Seminary.

Dr. Bowie remarks concerning the title of his book, "Remembering Christ," that it "is no casual choice, for all the sermons in it have to do with Christ—with what He did or said, with what He was and is." These utterances have been given in different churches, both at home and abroad, but all had their first hearing in Grace Church. The messages themselves are of perennial interest to Christian people, for they deal with the significance of Christmas and motherhood, and with such issues as "Who Is My Neighbor?," "Serenity in a Restless Time," and "Opportunity and the Average Man." Each bears the marks of Dr. Bowie's constant craftsmanship—spiritual insight and literary grace.

The second of these books is an expression of English pulpit power and comes from the vibrant personality of Leslie D. Weatherhead. The author has called this volume—which, by the way, is his fourteenth—"The Eternal Voice."† It is a collection of sermons delivered in the City Temple, London. They reflect the characteristics of oral delivery by a master of the art—directness, simplicity of diction, and a certain measure of enjoyable informality. The author describes his compilation by saying that it has "only one aim—that the reader should catch, if only in a whisper, some message of the Eternal Voice, and respond to it."

The themes upon which this English preacher speaks may well transmit authentic tidings from God to listening minds. They include: "Bridges," "Youth and Freedom," "Injustice," "Gossip," and "The Christian Attitude Toward Sorrow." Dr. Weatherhead has provided for a larger use of his book than a mere reading of it. A Scripture passage and a prayer before each chapter suggest its value as a manual of personal devotions. Groups of questions at the end of the volume open the way to its employment by discussion and study classes.

Each of these works will well repay a thoughtful reading.

*REMEMBERING CHRIST. By Walter Russell Bowie. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

†THE ETERNAL VOICE. By Leslie D. Weatherhead. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

Going Out to Do His Will

Special attention of our readers is called to the HERALD's Easter keynote picture, which appears on the front cover of this week's issue. The original painting, "Behold, I Send You Forth," by Margaret Tarrant, distinguished British artist, depicts the living Christ in the midst of a group of children and youth who are to go forth in His name and for His sake in life-giving service for the kingdom of God. In commenting upon the painting, the artist herself says:

> I had done several religious pictures for little children, and this one was intended for those of confirmation age, or adolescents setting out on life's journey.
>
> The children are taking their commands from the Master, and each one goes forth to do His will in different walks of life. As they turn from His presence they gaze into the future. They have, in the words of the baptism service, promised to "continue His faithful soldiers and servants unto their lives' end."
>
> The boy in armor has a special mission to fight against some form of evil.
>
> The border of grapes and corn signifies the sacrament—the life of Christ given to them; their lives to be spent for Him.

We feel sure that many a HERALD reader will receive new inspiration for the doing of God's will as he studies this beautiful picture and penetrates to its deeper meanings.

Commercializing the Churches

Christian churches have the reputation of a "quality" rating in the business world because of the generally high social and ethical standing of their members. For this reason they often become the victims of money-making rackets. Promoters hold out alluring offers whereby churches can raise money on a commission basis—sometimes on a gambling basis. Pressed with heavy deficits or burdensome debts, Christian leaders sometimes "fall" for these questionable schemes and become agents of firms whose general reputation often is none too good.

We are just in receipt of some advertising material sent to a Rhode Island pastor showing how a church can make money. The offer is insulting beyond words, for the goods offered for sale on a quasi-gambling

basis are of such an obscene nature as to sicken all men of good conscience. Let the churches beware of all money-raising rackets wherein they become the catspaw of commercial interests.

Conscientious Objectors Resign

Announcement has just been made by the Board of Foreign Missions of the Methodist Episcopal Church that Rev. J. Holmes Smith of Canton, Ohio, and Professor Paul K. Keene of Madison, N. J., missionaries of the Methodist Church in India, have resigned their posts and are returning to the United States. They have taken this step on the ground of conscientious inability to continue to comply with the declaration that is required by the British Government of every missionary before he is permitted to enter India.

Each India-bound missionary declares that he does "hereby undertake to do nothing contrary to, or in diminution of, the authority of the lawfully constituted Government in the land to which I am appointed." Mr. Smith and Professor Keene, both of whom signed this declaration before entering India, are understood to feel that their sympathy with certain nationalistic movements in India and England's plans for India's part in the present European war call for them to speak and act in a manner that would be contrary to their pledge. Rather than violate this pledge and rather than remain silent, they have chosen to resign.

Mr. Smith has been in educational work in India since 1930, and in recent years has been associated with Dr. E. Stanley Jones's Ashram in Lucknow and with Lucknow Christian College. Professor Keene, formerly a teacher of mathematics at Drew University, has been on the staff of the Woodstock School, Mussoorie, India, since 1938.

It is understood that there are one or two other missionaries of the board in India whose convictions on the war question make their situation extremely difficult. The issue is indeed a delicate one, and the board must therefore use great care in its attitude toward these conscientious objectors. Until the British Government itself definitely asks for the recall of such missionaries or they themselves voluntarily make the decision, as did Mr. Smith and Professor Keene, neither the bishops on the field nor the board in New York, which ultimately has the power and authority over missionary withdrawals, should take any action whatever against them. To do so is to violate the plainly stated position of the church respecting conscientious objectors as it was expressed by the Uniting Conference (see Discipline, ¶1695, page 696).

Storm of Protest

Objections to giving Bertrand Russell, distinguished British philosopher, a place on the faculty of City College, New York, came to a focus on Friday of last week when the City Council by a 16-to-5 vote asked the Board of Higher Education to withdraw its invitation to him. The objections were based on moral grounds. Professor Russell is charged with having defended adultery and with denying the existence of God. Bishop William T. Manning, head of the Diocese of New York of the Protestant Episcopal Church, is the leader of the opposition, but a number of clergymen and professors who hold that the principle of academic freedom is at stake in the case are defending the professor. The authorities of City College explain that he was invited to teach, not morals, but philosophic analysis—a rather lame defense, since every system of ethics is clearly related to an underlying philosophy and is, indeed, simply an unfoldment in the field of morals of a fundamental way of looking at things.

Crucifixion Week

In the long, long ago, there was a week which we still annually commemorate. It was crucifixion week. Possibly before the dawn of Easter day this year the tragic event of nineteen hundred years ago may be vividly reenacted on a vast scale on the plains of Europe. They are about to crucify the Son of God afresh. Poor little Finland has been cruelly crushed under the direction of one of the world's worst tyrants. And now two other tyrants, with a like reputation for predatory savagery, are meeting to perfect their plans for the death of freedom and all other blood-bought human values. It is high time that everyone interested in human progress and welfare began to see things clearly, and to assert the validity of Christian imperatives. With diabolical cunning, Nazi leaders have carried forward an incessant propaganda of distortions and lies mingled with threats and horrors. They have but one object, not the expression of truth or the promotion of peace, but the wearing down of the resistance of those whom they would conquer.

The dictators do not hesitate to clothe themselves in the shining garments of angels and to sing of brotherhood and peace. But at Bressanone a precious pair will decide upon the location of the cross, though the "releases" for public consumption are likely to ring the changes on justice and peace. Let us not be deceived—what is contemplated is world domination under the worst autocracy or autocracies in human history.

What, then, shall we do? Cry peace! peace! when there is no peace and can be no peace in the circumstances? Shall we lightly throw into the discard our boasted loyalties to truth, justice, brotherhood, and freedom? Must we not stand for *something?* Or are we to be simply idle spectators while the soldiers cast lots for the garments of our Lord?

New Hampshire Straw

If a straw can show which way the wind blows, President Franklin D. Roosevelt will be a candidate to succeed himself in the next election. On Tuesday of last week the state of New Hampshire in its primaries gave Mr. Roosevelt eight of the 1100 Democratic Convention votes. Vice President John N. Garner and Postmaster General James A. Farley failed to win a single convention seat. Tuesday's election is a straw, but after all only one straw, for there are numerous other primary elections ahead which may depart from the example set by the New England state. Meanwhile the sphinx at Washington remains a sphinx.

CONDITIONAL IMMORTALITY

These are trying times for the belief in the immortality of the soul. We live in a utilitarian age when emphasis is placed strongly on the tangibles of human life. Millions of unemployed are not thinking so much about eternal life as they are about the prosaic business of keeping body and soul together. They are concerned more about their immediate needs—bread, clothing, and a roof over their heads—than they are about unseen values. In Europe and in China the killing of men, women, and children has become a commonplace, and wholesale murder is regarded as "all in a day's work." We are told that, in the brief Russian-Finnish war, at least 200,000 Russians and 15,000 Finns lost their lives. We are getting used to violence and tragedy and are becoming familiar with the view that life is cheap and that death ends all.

Many thoughtful men and women nevertheless retain their belief in the persistence of life beyond the grave. But they are not quite sure that immortality is to be enjoyed by all men. They suspect that life after death is hedged about by certain conditions.

On every hand we see the principle of growth illustrated. Trees and plants grow by a gradual process from seeds to fruits and flowers. Animals and men grow slowly from infancy to maturity. It may be that even the stones grow. Certainly personality and character are under the law of development.

It is in consideration of this conviction, that the principle of growth governs all existence, that many thinkers today have, on the one hand, rejected the hard and fast teachings of theology concerning a static heaven and hell and the mechanical inheritance of eternal life by intellectual acceptance of the doctrine of the atonement and the resurrection and, on the other hand, insisted that immortality is a slow achievement, the reward for goodness. Those who deserve the continuance of their lives beyond the grave on the basis of the wise investment of their intellectual and spiritual talents will live on, say the exponents of conditionalism, but those who have "wasted their substance in riotous living" are moving to final extinction.

Weight is added to belief in conditional immortality by modern research in the field of psychology, which vividly describes the processes by which the human soul is built up or torn down as it reacts to the everyday experiences of human existence. The study of neuroses, of dreams and obsessions, of the working of the subconscious mind, tends to indicate that the spirit within us may develop into soundness of health or degenerate into sickness and death. The conditionalists even quote the Bible to buttress their views. "Perish," "destroy," "reap corruption," are some of the Scriptural terms used to show the possibilities of final extinction for impenitent souls, while "reap life everlasting" and "have eternal life" are cited to prove that immortality may be earned by righteous living.

Plausible as is this theory, and neatly as it fits in with modern ways of thinking, thoughtful Christians are under obligation to study it in the light of Jesus' teachings before accepting it as final truth.

Who knows, who can know when the last spark of goodness is quenched in any human heart? Our Universalist friends, with beautiful, if not altogether defensible abandon, go the whole length and declare straight out that all souls at the last will be saved, no matter what they have done on earth. In countering this extreme view, one may inquire, "If that be true, sin becomes a rather colorless thing and ethics somewhat artificial." We must believe that life is real, the struggle with sin tragic indeed, and that life on earth is no dumb show or case of shadow boxing.

But Jesus taught that human personality is the most sacred thing on earth. How can anyone, if this be true, assent to a belief in annihilation? Certainly it is not for us to declare either optimistically or pessimistically just what is to become of the man who sins against the Holy Ghost. "But for the gospel," once said Borden Parker Bowne in substance, "I would gather all the desperately wicked enemies of society on a raft and sink them in mid-Atlantic." Jesus spoke with dramatic seriousness about "outer darkness," where "there shall be weeping and gnashing of teeth," and of a place where "their worm dieth not, and the fire is not quenched," but He likewise stressed the patient, unfailing love of God. He gave us, however, no definite picture of the state and conditions of the after life. One thing He did make clear—the meaning of "eternity now." He exemplified by word and deed the perfect love and the perfect justice of the Heavenly Father. He pointed the way in the Sermon on the Mount and elsewhere to a present immortality. And we must not forget the vivid ocular demonstration by which He intensified and sealed the truth of His teachings. On the cross He brought out of the unseen world into living action before the eyes of men the righteous love of God. But, even more, He arose from the dead and proclaimed by this deed the life-giving power of the love of God when men fully surrender to it. His resurrection is the evidence of the persistence of the human spirit when it links itself to God.

Jesus lived thirty-two years on earth. Christ is eternal. He, yes, Christ Himself, may be formed in us here and now, the hope of glory. Is not this enough? Why do we need to speculate upon the fate of the finally impenitent, upon conditional immortality, upon the ultimate recoverability of every human soul? The resurrection is enough. It is the guarantee of immortality now.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

To create a nation out of a horde of slaves, to give to that nation a religious ideal of such unique power that in time that obscure race became the religious teacher of mankind, "a kingdom of priests and a holy nation"—that was the achievement of Moses. In all human history there are only a handful of men who can be decently mentioned in the same breath.

The value of the study of great lives lies in the fact that in them we see human nature magnified—they tell us what it really is. And, because this is true, they constitute an imperative and inspiring challenge to us to explore the meaning of life that we may be able to use our own resources with the care and skill and intelligence which befit the heirs of a great treasure. It is in this way that the great Bible picture of Moses is a perennial source of stimulating wisdom for all who will trace its outlines and allow its beauty to penetrate their minds and hearts.

And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens.

First of all, look at the young Moses. How strange it is to see this curled and scented princeling, tricked out with every sign of luxury and rank, standing in a brick yard and looking at the Hebrew slaves in all their squalid degradation. But it is stranger still to see that our young nobleman is not on any mere slumming expedition born of a superficial curiosity, but is deeply concerned for the miseries of these people. Most astonishing of all is it to find that he regards these poor wretches as his brothers. Finally, it is nothing short of a miracle to discover that he actually proposes to do something about this grim situation, although any action involves a break with the powers that rule in Egypt and therefore means at best hardship and danger, at worst death itself.

Think for a moment of what it means. Here is a man brought up as a member of the ruling class, accepted as one of themselves by those who had always been accustomed to think of privilege as their right, of wealth and ease as a matter of course, of the masses as their natural servants, of slavery as a part of the ordained scheme of things, of slaves as simply human tools without either feelings or the right to have them. Yet he emerges from the atmosphere of the palace with a generous devotion to his own enslaved race, a keen sense of brotherhood with the oppressed, a willingness to forego all the rich opportunity which Egypt offered to the son of the Pharaoh's daughter.

This alone would have marked Moses as an unusual man. He had won a great victory over the subtle temptation to softness and selfishness which is the inevitable accompaniment of unearned privilege. How can this be explained? Of course any human life defies explanation, and anyone who tries to explain a giant like Moses is guilty of outrageous presumption. But one thing can be said—there was a woman in the case. Moses was nursed by his mother, and that mother saved her son for Israel and for Israel's God. In all the grand simplicity of a mother's love she wrought this mighty work, not knowing what she did, great only in her love. What need had she of greatness other than that?

Now let us pause and allow our imagination to work. Let us pause prayerfully that God will guide these minds of ours as they search for the meaning of the young Moses for us in 1940. Americans are privileged people, standing above the agony of an oppressed world. As a nation we have grown up. Dare we boast of our privileges, privileges which we have not earned, which were won by the toil and sacrifice of others? Dare we look on the burdens of our brothers with a selfish conceit which separates us from the agony of a suffering world? Yet there is evident the tendency to just such a betrayal of opportunity. We are in danger, as Moses was, of being ruined by the very greatness of our privilege. God forbid that we should be less successful than he in winning our battle against the seduction of the treasures of our Egypt.

There is a message for those who are parents as well as citizens. The other day there came a letter from a mother with a word about the prayerful hopes with which she had sent her boy away to college. It was good to be able in answering that letter to tell her that her son had just that morning knelt at the Lord's Table, confessing his Master before his fellow students. But mothers like that give sons like that their grand first chance to possess their own souls and win the first battle in the long campaign against the selfishness and littleness that threaten sheltered lives. To every parent this story of Moses has a meaning. It brings a challenge and it brings a promise.

But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Yet, nevertheless, the mature life of Moses began with a failure. To what a lame and impotent conclusion came that fiery charge upon the entrenched armies of oppression! Here is your would-be emancipator, his fine clothes all worn out, his confidence quite shattered, sitting homeless and alone by a well in Midian. Pharaoh had proved too strong, and Moses was fortunate to escape with his life. If his mother was still alive, there was a heartbreak there for her—her son was a failure.

So we may think—but we should be wrong, even though that exile by the well brink had been the last of Moses. For he had at least tried, and the fact that he had tried had been the sufficient proof of his manhood.

Failure is not any proper cause for despair. Those Americans who preach our withdrawal from the world because our first attempt to save it ended in failure are giving up too soon. There are reasons for the defeat of Moses—he was grown up, but his maturity was incomplete. Perhaps America failed, not because the world was too strong for her, but because she did not know how to use her strength and because she failed to see that not in the shock of one great war can the world's true freedom be achieved. Moses had to learn that not by one mighty blow was Israel to be freed. But he did learn his lesson—and so may it be of our own privileged nation.

The Pension Problem

SHALL ADMINISTRATION BE CENTRALIZED?

RALPH STOODY

What one would have expected to be the most intricate tangle in the whole unification labyrinth, the adjustment of the uneven and varied pension systems of the merging churches, enjoyed a treatment at the Uniting Conference which evoked wide-spread admiration, particularly from those competent to recognize the potential difficulties obviated by the present legislation.

The general satisfaction, however, does not grow out of any feeling that the ultimate has been attained. Nothing could be farther from the truth. Most of the problems of method and much of the inequality in pensions still remain. Adjustments went as far as they could under the limitations of time and the constitutional mandate of the Uniting Conference, but in the establishment of the three corporations with identical directorate a genuine unification of control was effected, if not a uniformity of functioning. While this was as much as could be expected as a first step, the excellence of what was accomplished should not mislead the church into overlooking the fact that practically all the defects of the old systems are perpetuated. No later than the first General Conference, attention should be given to the establishment of a uniform, church-wide, centrally administered plan of support for retired ministers, widows, and dependent children. The psychological mood for change is right and the long-agitated suggestions for Methodist pension reforms will never have a better opportunity to be enacted than early in the career of the new church.

For many decades Methodists made so much better provision for their veterans of the pulpit that there was little to be learned from other denominations. The American church was but two years old when in 1786 the "Superannuated Preachers' Fund" was established with thirty-eight pounds in the treasury. A sense of responsibility for its servants had been early manifested in the payment of the funeral expenses of Rev. Jeremiah Lambert. The still-existing Chartered Fund was started with the requirement that each minister pay to it, upon entrance into the Conference, $2.67 and annual dues of $2 until his retirement. Further money was raised by exhortation and collections. In 1888 the principle was established whereby the distribution should be in proportion to the minister's years of service.

If it was not a blunder at the time, the hour has now arrived when it is clear that under present conditions the action of the 1908 General Conference, making the Annual Conference the unit for pension fund collection and distribution, should be altered in favor of a denomination-wide plan. The system with which the church is familiar succeeded in an effective way to meet the needs, but it has been becoming more and more obvious that it is a "hand to mouth" plan, costing the church nearly twice as much as other methods now in operation in other denominations.

Recognizing that the combined resources from the Chartered Fund, denominational and Annual Conference funds, and the earnings of the Book Concern were not sufficient to prevent rising assessments upon the churches, pension leaders in the church proposed the "Ministers' Reserve Pension Fund," which is now law. The theory of this is that a moderate annual payment to the account of each member during his period of active service, when properly conserved and increased by compound interest, will produce an old-age pension consistent with the salaries received by the member while active. While it is possible for any Conference to enter this fund by a two-thirds vote, the requirement that the accrued service obligations shall have been funded is making prohibitive its general adoption. In 1928, when this was first brought to the General Conference, it was stated that to put this plan into operation for all the ministers of the Methodist Episcopal Church would have required $68,000,000. The alternative would seem to be the continuance of the old plan until the transition can be effected. The difficulty here, of course, is that at present it takes all the income from endowments and all that the churches can pay to meet the annuity claims of those now retired. To ask the Conference at the same time to build up a fund against the retirement of those who will not be retiring for many years would be to break the camel's back. Yet this is the problem that must be solved.

While Methodism has been talking about the new plan, several of the other major denominations have adopted something similar and put it into successful operation. That they have accomplished this in advance of us is not, however, entirely to our discredit. None of these other denominations have made as thoroughgoing or as generous provision for their aged preachers as the Methodists, so that they never had quite the problem of keeping so costly a current plan from bogging down at the same time that the new one was being underwritten.

Nevertheless, the recently instituted pension systems of our sister denominations should encourage Methodism to swing over to this plan, which is actuarially sound and which avoids the socially indefensible disparities that are so apparent in the present arrangement. These inequalities are not, as some might suppose, sectional, so that differences in climate and standards of living might conceivably justify a variation in pensions. The assignment of the pension responsibility to Annual Conferences brings about so absurd a situation that two School of Theology classmates serving in contiguous New England states might retire in charges but six miles removed from each other and one receive an annuity half as large or twice as large as the other would receive, depending upon which one lived north and which one south of the Vermont-Massachusetts line. This was not, nor is it now, true of Southern Methodism. There each claimant receives the same for a year of service wherever it was rendered or wherever the retirement became effective. Nor is it true in any of the other denominational systems we have studied. In some of these plans, retired ministers' pensions will differ in amount because they are based upon the salaries the claimants have received, each member having contributed to the fund in proportion to his salary. But in no case is a minister

punished in his old age because he elected to serve the church in a less-favored territory. So far as we know, the former Methodist Episcopal Church, with all its record of superior provision for its pulpit veterans, has a corner on that sort of injustice and unbrotherliness.

Another unique feature in the pension system of the part of Methodism that was formerly Methodist Episcopal is the minor place the connectional board had and, so far as the Illinois Corporation is concerned, still has. Our board has made contributions from its connectional funds to aid the weaker Conferences, has rendered invaluable service in studies and surveys looking toward improvements, and, more recently, has been the clearinghouse for "Divided Annuity Responsibility." However, the administration of the major part of the total funds for Conference claimants and the raising of money from the churches to meet claims and render relief have been in the hands of the scores of Annual Conferences. In every other denomination studied, the administration is from one central headquarters, and not from a hundred. One may say that the Annual Conference is a vital part of Methodist machinery, but other major denominations have smaller units such as presbyteries, synods, and state conventions, all somewhat analogous to our Annual Conferences. They have never regarded these fractional units as the logical stewards of their systems of ministerial relief. In every case they operate from central headquarters on a church-wide basis. Perhaps there are advantages in having churches and individuals contribute to funds the recipients of which are personally known to them, but it is odd, if this is a real asset, that none of the other denominations have seen this point. Is this a case where they are all out of step but the Methodists?

With respect to the age of retirement, Methodist law is in agreement with six other denominations queried. The Protestant Episcopal Church alone sets the age at 68, instead of 65, on which the others agree. The experience of all the churches seems alike in the predominance of widows in the annuitants' lists. The figures confirm Professor E. A. Hooton's remark: "Short of homicide, a man has practically no chance to outlive his wife." Methodists are most liberal in the payment of seventy per cent. of the late husband's claim. Northern Baptists pay sixty per cent. Most of the denominations give half of the minister's pension to the widow. In some cases, just prior to retirement a minister may elect whether to take his annuity singly or jointly. If he decides to take it jointly, the survivor collects. Usually the joint annuity is a somewhat smaller figure. Practically all the churches provide $100 each for minor children, but in the case of the Protestant Episcopal plan, recognition is made of the fact that it costs more as children increase in years to provide for their needs. The orphans are therefore classified by age under the Protestant Episcopal plan, and paid $100, $200, or $300, depending upon which third of their first twenty-one years they are in.

As is the provision in our already authorized but little used "Ministers' Reserve Pension Fund," all but one of the larger denominations require their ministers in the fund to make personal contributions. In most cases this is 2½ per cent. of their salary (including house rent). Protestant Episcopalians, however, take the view that this is a matter of ministerial support and is therefore the laymen's responsibility. In most of the other cases the church provides 7½ per cent., making an annual payment to the credit of the minister, including his own contribution, of about 10 per cent. of the salary. This works out to give the minister after thirty-five years of service an annuity of approximately half of what has been his average salary through the years. The Southern Baptists divide the costs differently: minister, 3 per cent.; church, 3 per cent.; State Convention, 2 per cent. Congregational ministers are asked for 6 per cent. of their salary. Churches are encouraged to share in the dues of their pastors, and about half of them do. To each participating minister's contribution is added each year his share of an endowment fund. In 1939 this amounted to $85. It should be noted that not all the ministers of these churches are included in these pension plans, since participation is usually voluntary. In the Congregational-Christian churches, for example, one pastor in three is not in the fund. Upon his retirement his only aid will be through relief grants. These averaged last year $288 for men, $232 for women. With the Presbyterians, who raised $15,000,000 for their accrued liability fund and secured, in advance, the agreement of 4000 ministers and churches to enter it, the new system replaced one in which not more than one third of the ministers received any help on retirement. Now the Presbyterians have $41,000,000 salted down for pension purposes, $27,000,000 of which is for service pensions. The Episcopal Church has $34,000,000 in pension money, including $5,000,000 that was raised in 1916-'17 in a nation-wide campaign as an initial reserve for their contributory plan.

Disciples of Christ, Northern Baptists, Southern Baptists, Presbyterians in U. S. and Presbyterians in U. S. A., Congregational-Christians, Protestant Episcopalians, and numerous other denominations have led the way, not in solicitude for their retired clergy, for Methodism has proof of claim for that distinction, but in the establishment of centrally controlled systems of contributory pensions. In these plans there are slight variations, but they are one in recognizing that ministers of the gospel are brethren. No changes of location from one section of the country to another affect pension claims or rate. Are these plans all wrong in this respect or is ours the one to change?

THE CHURCH THAT'S NOT SO NEW

F. Olin Stockwell

The bishop announced that we now have a new church. The Conference voted unanimously to discontinue the Methodist Episcopal Church and proceed at once to the organization of the new church, The Methodist Church. But after the vote was taken, the new officers elected, and the organization of the new church completed, we looked around to find the same inadequate representation that we had had in the old church, with more than half of the most able leaders of the church sitting on the sidelines, without vote or voice. For the new church, however it may fit other parts of the world, bogs down like a Rolls-Royce in a paddy field in China.

The point at which the new church fails to function is at the point of lay representation. Half of the investment of foreign funds and more than half of the foreign personnel in Methodism in China are represented by women. Two thirds or more of the Christian leadership and investment, both foreign and Chinese, is in educational and medical institutions, these institutions usually concentrated in two or three big centers within the Conference. Yet the new church, in determining lay representation to the Annual Conference, leaves these institutions and the contribution of women clear out of the picture. By good luck,

(Continued on page 277)

PERSONS

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Dr. William L. Stidger, after some two years of exacting radio work, has found it necessary, on the advice of physicians, to take a prolonged rest. He and Mrs. Stidger have gone to California.

Rev. Walter W. Van Kirk, who broadcasts the "Religion in the News" program Saturday evenings, is the subject of a feature story in the March 1 issue of *The Churchman*. The article is one of a series based on interviews with prominent or interesting people representing the practise of the Christian ethic which Guy Emery Shipler, Jr., news editor of *The Churchman*, has been writing for that paper. A large portrait of Dr. Van Kirk forms the frontispiece of the March 1 issue.

Rev. and Mrs. Henry L. Wriston plan to leave Sarasota, Fla., March 28. They contemplate a leisurely journey northward, with a few days at General Conference, before returning to Hingham.

After two months in Florida, Rev. and Mrs. R. Emory Beetham have returned to their home in Melrose. At Jensen on the Indian River, Mrs. Beetham gave a dramatic reading, "The Deacon's Week," one Sunday night in the Ocean Breeze Camp auditorium and Dr. Beetham on three Sunday evenings delivered illustrated sermon-lectures on "World Conditions." They visited Key West and spent three weeks in St. Petersburg, where they enjoyed the Methodist Advance and the Florida Chain of Missions.

Rev. L. Elbert Wilson, director of the Wesley Foundation at Bucknell University, and pastor of Beaver Memorial Methodist Church, Lewisburg, Pa., officiated at a marriage of unusual interest which took place at the Beaver Memorial parsonage on Sunday afternoon, March 3. The bride and groom were German refugees who had first met in Holland after fleeing from the Nazis. When the time allotted them in Holland had expired, both took refuge in France, where they became engaged and planned to marry, only to find that the French authorities would allow no temporary German refugees to wed. Upon the outbreak of war last September, the young man lost his position as translator for a Paris journal and, with all other male German refugees in France, was placed in a prison camp. The bride first made the acquaintance of Rev. Mr. Wilson ten years ago when she was a member of a group of German young people who spent a week-end at a Youth Hostel in Saxony, where they discussed economics, politics, and America in general with a party of American students, teachers, and social workers of which Mr. Wilson was the leader. Several years later Mr. Wilson again was in Germany and a reunion dinner was held secretly, the Hitler régime having been established. Four years ago, after the young woman had fled from Germany, where her father, a brilliant editor, had been put to death, she again made contact with Mr. Wilson. He and other American friends interested themselves in the case, with the result that, after a year and a half of negotiation with the American authorities, the young couple were placed on a quota list for immigration to America. They arrived six days before their wedding took place. The bride, a designer, has a temporary position in New York, secured for her by the American Committee for Christian Refugees. It is expected that employment will later be found for the bridegroom.

Rev. Roger S. Guptill, secretary of the Stewart Missionary Foundation at Gammon Theological Seminary, Atlanta, Ga., has recently lost his father, Frank Stillman Guptill of Berwick, Maine, who died at the age of seventy-five years, after a long and painful illness. Mr. Guptill had been a member of the Berwick Methodist Church for nearly half a century, and served on the official board for many years. His outstanding characteristic was his deep consecration to his Lord. Besides the son already mentioned, he leaves his widow and seven other children. Rev. Herbert A. Cooper of Milan, N. H., a long-time friend, conducted the funeral service. Burial was in the family lot in Evergreen Cemetery.

Mrs. Elizabeth Brewster, fifty-three years in China, retired and living in Hinghwa, is en route to America to attend the General Conference at Atlantic City as lay delegate from the Hinghwa Conference. She will stop on the way in southern California and Ohio and afterward will visit relatives in New York and Massachusetts, with at least a week in Brockton, Mass., with the parents of her daughter-in-law, Mrs. Harold N. Brewster of Foochow. "Mother" Brewster was seventy-eight years of age January 31. The coming General Conference is the seventh to which she has been elected a delegate.

Dr. George E. Harkness, professor of applied theology at Garrett Biblical Institute, will deliver the Mendenhall Lectures at the DePauw University Conference on Preaching to be held at Greencastle, Ind., April 2 and 3. The general subject of her five lectures will be "The Faith by Which the Church Lives." Other speakers on the two-day program are Professor Halford E. Luccock of Yale Divinity School, Bishop Titus Lowe of Indianapolis, Ind., Dr. Harold C. Phillips of First Baptist Church, Cleveland, Ohio, and Dr. Henry H. Crane of Central Methodist Church, Detroit, Mich.

Mrs. Arthur Wright, whose husband is pastor at West Quincy, was injured in an automobile accident last week while visiting her son, who is a physician in Bradford, N. H. She was thought to have suffered a slight concussion, and was taken to the hospital in New London, N. H., for observation.

Rev. John G. Rogers, superintendent of Bangor District, sends three personal items pertaining to preachers or their families on his district, as follows: Mrs. Elijah Mercer, wife of the pastor at First Church, Calais, has been admitted to Central Hospital, Calais, for a minor operation. The mother of Rev. C. S. Mitchell of Mars Hill was buried at Bar Harbor week before last. Rev. Alexander Stewart is now convalescent and expects to go to the home of his daughter, Miss Isabella Stewart, at Monticello.

Professor Edgar S. Brightman of Boston University will speak at the Charles Street Forum, Charles Street Meeting-House, corner of Mt. Vernon Street, Boston, Easter Sunday afternoon at 3.30, on "Is There a Finite God?" Introduction and comments will be made by Professor William E. Hocking of Harvard.

Bishop John L. Nuelsen of Geneva, Switzerland, has engaged passage for America and the General Conference on the S. S. "Manhattan" of the United States Lines, sailing April 6 from Geneva. Writing under date of February 28, the bishop says: "I expect to start next week for Jugoslavia and Hungary to hold the Mission Conferences. It will not be possible to hold the Bulgaria Mission Conference, since the Government has prohibited any public gathering of any kind. The Switzerland Conference will meet March 27

in Zurich, the city, where I was born. They have arranged for a union farewell meeting on Sunday evening, March 31, in the First Methodist Church, where I was enrolled as a preparatory member in 1867, having been baptized by Bishop Kingsley." Bishop Nuelsen writes that his health has somewhat improved, although he is still rather shaky. He was a patient for four weeks in the Methodist Hospital at Zurich and then, by order of the doctor, had to spend six weeks in a sanatorium on the Rigi Mountain.

Mrs. T. Arthur Mosley, wife of the district superintendent of the New Bedford District, has been recently bereaved by the sudden death of her mother, Mrs. S. Huggons Brown, at Leigh-on-Sea, England. Mrs. Brown lived in the United States at one time, but returned to England a few years ago. She was a subscriber to Zions Herald for some years, and had been a keen reader of the paper. Her home was about thirty-five miles from London, in a locality where air bombardments have been frequent. It is believed that this undoubtedly affected her health.

Rev. Don W. Holter, pastor of Central Student Church, Manila, P. I., has been elected president of Union Theological Seminary, Manila, according to a cablegram received by the Board of Foreign Missions. Dr. Holter is now en route to America on regular furlough, after which he will assume his new duties. He is a native of Kansas, and was educated at Baker University, Garrett Biblical Institute, and the University of Chicago, holding his doctorate from the last-named institution. He was a pastor in Chicago before going to Manila in 1934.

Miss Eleanor W. Thayer, daughter of Rev. E. O. Thayer, former presiding elder of Portland District, Maine Conference, died in Phœnix, Ariz., March 13. She was educated in the public schools of her father's parishes in Maine—Biddeford, Lewiston, Gardiner, and Portland—and at Syracuse University, of which she was a graduate.

Samuel A. Tourtellotte, who this year completes two decades of service as superintendent of the Sunday school of St. Andrew's Methodist Church, New Haven, Conn., was the guest of honor at a dinner held recently by the members of the church. Tributes were brought by William G. Newton, toastmaster; Rev. A. H. Cann of Cheshire, Conn., former pastor; the pastor, Rev. Edward L. Peet; Henry H. Townshend, prominent New Haven attorney; Clarence S. Bremner, local preacher; G. Archer Quick, president of the Fairmount Association; and Paul Stevens, New Haven journalist. Messages were read from Rev. Loyd F. Worley, district superintendent, and Rev. D. M. Runyon, former pastor, now of Shelton, Conn. Mr. Tourtellotte, whose brother, Rev. O. E. Tourtellotte, is pastor of the Methodist Church in Niantic, Conn., retired in 1937 after fifty years of consecutive service with the New Haven Railroad.

With Our Writers

Herbert H. Farmer, Cambridge, England; professor in Westminster College; formerly a member of the faculty of Hartford Theological Seminary, Hartford, Conn.

George W. Wiseman, Oak Bluffs; Methodist minister.

Ralph Stoody, Fall River; pastor of Union Methodist Church, Fall River; delegate to the Northeastern Jurisdictional Conference.

F. Olin Stockwell, Chengtu, West China; Methodist missionary.

Angela Morgan, described by a fellow poet as "one of the militant spirits among latter-day poets, whose poems bear a fine crusading cry," will speak at Calvary Methodist Church, Arlington, Easter evening. During her approaching visit to Boston she will also be heard at the annual calendar supper of the Ladies' Aid Society of Centre Methodist Church, Malden, on Wednesday evening, March 27, and at the chapel service of Boston University School of Theology on Friday morning, March 29. She has some other engagements pending. Miss Morgan, it will be recalled, was a speaker at the Conference on Preaching held under the auspices of the School of Theology in 1938.

Rev. Carl H. Raupach, pastor of Oak Square Methodist Church, Brighton, has returned home from the Deaconess Hospital and is convalescing from his operation of two months ago.

On Sunday afternoon, March 10, at Hayesville, Ohio, there was held a memorial service to the late Rev. John Fletcher Brant. Hayesville was his boyhood home. A large company of friends from a wide distance assembled in the beautiful rural community church which the Brant family had so generously helped to build. A special feature of this service was the presentation of 100 new Methodist Hymnals and a new pulpit Bible by the three daughters of Dr. Brant and their dedication by the district superintendent, Dr. H. W. Peterson. The memorial address was given by Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, himself a native of Hayesville, whose mother, in her eighty-fourth year, also was present. She was a contemporary and schoolmate of Dr. Brant. It was an occasion long to be remembered in the community.

The Church That's Not So New

(Continued from page 275)

several women or leaders in institutional work may be elected as lay delegates from their churches; otherwise they have no voice at all. The result is that the women have been forced to set up their own conference to conduct their own business at the same time as the Annual Conference—an arrangement that has no authorization in the Discipline, and that continues the old false division of the Christian work into "women's work" and "men's work." The Annual Conference is usually spoken of as "the men's Conference," which in truth it is in China. Likewise, the institutions, finding no representation for themselves within the new church, go their own independent ways, becoming less and less dependent upon the Christian organization that gave them birth.

The power to change this situation rests with the General Conference. If the General Conference will grant to the Central Conferences the power to determine the number and character of the lay delegates to the Annual Conferences within their borders,—provided each pastoral charge continues to have at least one lay delegate,—then it will be possible for the new church really to function in a new and effective way upon the mission field.

General Conference Memorials

[From *The Virginia Methodist Advocate*, Richmond, Va.]

When the General Conference convenes in Atlantic City on April 24, there will be presented to it a total of 107 memorials on thirty-three subjects, coming from fifty-one Annual Conferences of The Methodist Church. These memorials all concern new legislation which the various Annual Conferences are proposing for consideration.

Study of the list reveals that more Conferences are concerned with changes respecting superannuate support than with any other subject. Next in order of popularity is the series of memorials grouped under the head "Social Questions." Seventeen distinct memorials dealing with superannuate support will

(Continued on page 280)

What's in the Movies

★

LILLIAN WHITE

"The Human Beast"

"The Human Beast" is a French film made from Emile Zola's novel of the same name, and directed by Jean Renoir, who did the French peace film, "Grand Illusion." It will probably circulate in the larger cities throughout the country, since it has been well received in New York. With its titles in English, it is easy to follow. The story is one of those tragedies that give one's mind a sense of wholeness, for the dire outcomes follow unescapably from the set of circumstances given. A young man, son of a long line of alcoholics, has recurrent waves of brutish desire to crush to death those he loves. The emotion of affection seems strangely and suddenly to slip a cog into the passion to exterminate. Perhaps this psychopathic tendency is related to the temptation many people have to take out their hurts and frustrations on other people by hurting them; it is love perverted into hatred.

The artistry of this film consists not only in the well-rounded story but also in its very effective presentation, which might be described as a poetized realism. The setting as well as the characters is starkly realistic. The story is of men who work on the railroad, and much of the action takes place on or near the trains. The buildings inside and out are just the sort in which such workers might live. The poetry comes in the rhythm and beat and unceasing motion of the train that rolls on and on as background or accompaniment to the story. This undercurrent seems to bespeak the inevitability of the tragedy. The effect is tremendous. We have seen plenty of trains and tracks in Hollywood films, but when have they been used to create emotional effect? In the first place, in most movies background shots such as ocean, mountains, hills, trains, and tracks are not left on the screen long enough to give the audience the feel of them and let them create atmosphere. In "The Human Beast" there are long, long stretches of tracks and bridges and tunnels with the fascinating patterns such things make.

Simone Simon does a dignified and mature piece of acting which shows up how Hollywood threw her away on trivial, childish parts. Jean Gabin is good, as he was in "Grand Illusion." We hate the third leading character, Ledoux, for his part, which proves he has done it convincingly.

Has this picture anything to say of value? It is rather difficult to put one's finger on a theme, for it is more a photographic record of tragic, unhappy personalities than the development of a thought. But perhaps it glorifies happy, normal life by its unrelenting presentation of the opposite. And it is a terrible warning against giving children an alcoholic inheritance and an unhappy childhood.

"Three Cheers for the Irish" (Warners)

"Three Cheers for the Irish" is, like many other moving pictures, very commonplace by way of entertainment but interesting to analyze from the point of view of its ideas. It is just as impossible for the screen to be free of editorial viewpoints as it would be for a newspaper to be. The very choice of material for filming is guided by the preferences of the producers. Movie-makers slip their ideas into films unconsciously sometimes, sometimes consciously and intentionally. Sometimes ideas are put in to please the audiences, but it stands to reason that this would not be to the detriment of the producers' interests. I don't know that it would be correct to think of any of the ideas in movies as just happening, since they are all somebody's ideas. When we see the films we can only *see* the ideas and implications, we cannot tell why or by whom these ideas were put in. We may think that when we see pictures we are not affected by their social and ethical ideas, because we do not notice them, but ideas that we do not identify must still affect us, making us unconsciously creatures of our mental climate. When we become conscious of ideas around us, we can evaluate and select.

All of which is a rather long introduction to mentioning a few things in "Three Cheers for the Irish." The most amazing thing is a few cracks at the Republicans for always complaining. Movies have been historically pro-Republican. By elimination, the Irish ex-policeman who is such a very honest candidate for alderman must be Democratic. There is also a warning against racial antipathies, "In this country there is no place for race hatred," so the Irish father and the Scotch bridegroom learn at last to love each other. There's a word spoken for marriage, "It's your birthright to be married," and Priscilla Lane takes advantage of her birthright and gives birth to twins, a boy and a girl, to satisfy all demands.

Everyday Living

AFTER MANY YEARS

★

JOSEPH FORT NEWTON

"Not long ago, last summer to be exact," writes a reader, "I went back to the little town where I was brought up. Really I am half sorry that I went—it made me a little pensive.

"The changes were so great—everything seemed smaller, for one thing, as if the town had been eating persimmons. Only the contour of the landscape was the same and made me feel at home.

"While I sat on the hill looking down upon the town, locating old places, each with its memories, I was happy. For a brief time, I could close my eyes and almost touch the past.

"But the shock came in meeting friends and old playmates whom I had known, and in seeing what Time had done to them. Girls that were slim and trim were fat and fluffy and fussy.

"For once I agreed with Shakespeare that Time is a thief, a bandit, and a vandal. Actually I resented the passing of years; I felt like a rat trapped. No doubt you have felt it too."

Yes, fleetingly, but only for an instant. Not for anything would we go back, if we could—and the story Time tells in the faces of friends, and in our own, is a romance worth reading.

To me the faces of my fellow travelers in life, grown older, firmer, with lines of character carved,—some of them sad lines, I admit,—are dearer than they were in the days gone by.

Especially the wistful look in their eyes, touching one now with pity, now with pathos, which serves to make them dearer, because they have shared my lot in a world where we find no permanent resting place.

"Except ye become as little children," said Jesus; but the normal child wants to grow up and go on. To want to be young is to look backward; to look forward is to believe in age, and love it.

If we can wake up on our fiftieth birthday good reader, as excited and full of zest as we were at five or fifteen, we have beaten old Time, the tyrant, and won the victory most worth winning.

Recommendations for Board Locations

Report of the Committee on Location of Boards and Commissions of The Methodist Church

The Committee on Location of Boards and Commissions of The Methodist Church, composed of two members from each of the six Jurisdictions appointed, in accordance with the instructions of the Uniting Conference, by the Council of Bishops at its session in Chicago in December, 1939, after a preliminary meeting in Columbus, Ohio, on January 12 and 13, at which it made a general survey of its task, sent out a comprehensive questionnaire to every general board, society, commission, and committee of the three constituent churches, seeking definite information bearing on the problems of location. Replies to these questionnaires were the subject of careful study on the part of each member of the committee for a period of ten days previous to another meeting in Columbus on March 11, 12, and 13, at which representatives of the boards and societies were given ample opportunity to register their views on location and to state their arguments in the matter. A group of four eminent attorneys also were questioned at length on the legal aspects of the committee's work. The case of each organization was then given careful consideration by the committee, and after thorough discussion a conclusion was reached as to its location. The committee, in arriving at its decisions, scrupulously followed the example of the Uniting Conference in bringing the three churches definitely together as one church, and sought to apply the same principle of genuine unity in locating the boards and societies. The members of the Committee on Location were unanimous in each decision and also unanimously adopted the report as a whole.

The committee recommends to the General Conference of The Methodist Church that the boards and commissions of The Methodist Church be located as follows:

Board of Education, Nashville, Tenn.

Board of Missions and Church Extension, New York City.

Board of Publication—Inasmuch as this board is to be an unincorporated body and is to operate through several existing corporations, it is recommended that the Board of Publication be empowered and authorized to continue the printing and manufacturing business of the church at New York, Cincinnati, Chicago, Nashville, Pittsburgh, and Baltimore, and later to combine the allocated activities into a smaller number of publishing units as the board may determine to be for the best interest of the whole church. Branch houses, distributing agencies, depositories, and offices may be established or continued or discontinued in the discretion of the board.

Board of Hospitals and Homes, Columbus, Ohio.

Board of Pensions, Chicago, Ill., and St. Louis, Mo.

Board of Lay Activities, Chicago, Ill.

Board of Temperance, Washington, D. C.

General Commission on World Service and Finance, Chicago, Ill.

General Commission on Evangelism, Nashville, Tenn.

Commission on World Peace, Chicago, Ill.

Commission on Courses of Study, Nashville, Tenn.

Board of Trustees of The Methodist Church, Cincinnati, Ohio.

In arriving at its decisions the Committee on Location of Boards and Commissions took into consideration the legal questions involved in existing corporations, and will recommend that the changes provided for in the new set-up and the location of boards be carefully worked out in view of the legal limitations involved and the proper conservation of financial and property interests.

Boston University Founders' Day

Describing in vivid detail the long struggle of medicine, and especially the threefold fight of the Boston University School of Medicine, to serve mankind even when the dictates of social approval were actively pointed against professional progress, Dr. Daniel L. Marsh, president of Boston University, presented as his tenth annual Founders' Day address on Wednesday afternoon of last week, March 13,—birthday anniversary of the university's first president, Dr. William Fairfield Warren,—in Trinity Church, the history of the 92-year-old school. His theme was "All Noisy on the Medical Front: The Romantic Story of Boston University School of Medicine."

Attending the Founders' Day observance were Mrs. William L. Jackson of Cambridge, daughter of the school's first dean, Dr. I. Tisdale Talbot, and Dean Emeritus John P. Sutherland of Boston, who was head of the school for twenty-three years, 1900-'23. The musical program was directed by Professor James R. Houghton, with Professor Raymond C. Robinson at the organ. Bishop G. Bromley Oxnam offered the invocation, Dean Alexander S. Begg of the School of Medicine read the Scripture, and Rev. Arthur Lee Kinsolving, rector of Trinity Church, pronounced the benediction.

Dr. Marsh, in his address, said among other things: "The original organization, which by a process of evolutionary change has become the Boston University School of Medicine, was started on November 23, 1848. It was called the Female Medical Education Society. The object of this society, as stated in the first announcement, was 'to provide for and promote the education of midwives, nurses, and female physicians, and to diffuse among women generally a knowledge of physiology, and the principles and means of preserving and restoring health. To accomplish this object, the society shall establish and maintain, in Boston, a Female Medical School.'

"Those who were responsible for the founding of the society with this avowed purpose were roundly denounced. They were excoriated. Their purpose was regarded as worse than indecent: it was immoral.

"The school was originally called the Boston Female Medical School. It opened its doors on November 1, 1848, and was thus the first institution in the world established for the medical education of women. The name was later changed to the New England Female Medical College, and continued as such for twenty-five years, or until 1873. During all those twenty-five years, the men and women who supported it and taught in it were under a bombardment of criticism by the old-line and conservative medical interests.

"In 1869, Boston University was chartered. The men who gave their fortunes to its establishment were all interested in the New England Female Medical College. Four years after the university was chartered, or in 1873, the New England Female Medical College was adopted by Boston University as its own School of Medicine, and was made coeducational.

"The warfare continued; the only change was in the strength of the attack. Whereas the Female Medical College had been slowly winning its victory for the medical education of women, now that the institution had become a coeducational school, the attack was pressed with renewed vigor.

"But as though this were not enough to keep up the fight, the school became homeopathic in emphasis. Since homeopathy condemned the commixture of several drugs in one prescription, and heroic treatments like bloodletting and severe purgatives, insisting that more attention should be paid to diet and exercise, and that doses should be given in smaller amounts than the old-fashioned practise, and since, therefore, it was a criticism of the then common practise of medicine, it drew the fire of all the old-line medical men. The battle waged so hot that actually the Massachusetts Medical Society expelled from membership some of the finest and most responsible physicians in Massachusetts for no other reason than because they espoused homeopathy. After a generation, however, the contribution which homeopathy made to medical science had sufficiently influenced the 'regular' medical men, and the more progressive homeopathists themselves had become less fanatical, that some of the men who had been expelled were invited back into membership in the Medical Society. This meant that the war against the school because of its interest in homeopathy was abating.

"Then, as though the school could not endure having it all quiet on the medical front, it underwent a complete reorganization in 1918, by which it dropped homeopathy as a distinguishing mark, and adopted the regular, non-sectarian medical science, the same as any other regular school. This reorganization awakened an attack from within its own ranks, for certain unreconstructed homeopathists trained their guns of criticism upon the reorganized school.

"Those who love the school are glad that at the present time there is no opposition to its system of medicine, to its coeducational feature, or to any of the pioneering it is doing, so that it is free to carry on its fight against disease, ignorance, indifference, superstition, selfishness."

Preachers' Aid Society

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Episcopal Church, at which corporators, annual donors, and life donors may be present, will be held at 3 P.M. on Monday, March 25, 1940, at Wesleyan Hall, 581 Boylston Street, Boston, Mass., for the purpose of the election of officers and corporators for the ensuing year, taking action on a proposed amendment to the constitution, striking out in the name of the society the word "Episcopal," and for the transaction of any other business which may properly come before the meeting.

Vincent P. Clarke, Sec.

Korea Methodist Missionaries Hold "Uniting Session"

About one hundred Methodist missionaries in Korea, representing the former Methodist Episcopal Church and the former Methodist Episcopal Church, South, met in Seoul, January 19, and formed the Korea Mission Council of The Methodist Church. Bishop Arthur J. Moore was present and conducted the service of union, assisted by Bishop C. S. Chung and Dr. J. S. Ryang, present and former general superintendents of the Korean Methodist Church. The two Methodist bodies have met as an Association of Missionaries for several years, and have worked together since the formation of the Korean Methodist Church in 1930. Real union has now come, following the union of their home churches in America. In the accompanying picture, Bishop Moore is eleventh from the reader's left in the front row. At the bishop's right is Miss Kate Cooper and just beyond her, Bishop Chung. Rev. W. E. Shaw, who was elected chairman of the Korea Mission Council, is seated at Bishop Moore's left, and Dr. Ryang at Mr. Shaw's left.

General Conference Memorials

(Continued from page 277)

be presented to the General Conference from thirteen Annual Conferences. Eleven memorials on social questions from eight Annual Conferences are scheduled to appear. Closely following social questions in the number of memorials is the subject of "publication" with ten memorials. Other subjects dealt with include: ordination, 4 memorials; ministerial education, 4; missions, 4; statistical reports, 4; jurisdictional matters, 4; education, 4; chaplains, 3; term of district superintendents, 3; election of delegates, 3; episcopacy, 3; ex-officio membership in Conference, 3; retirement age, 3; laymen, 3; and accepted supply pastors, 3.

Other subjects having one or two memorials each are: Annual Conferences, boundaries, Central Conferences, official archives, parliamentary law, quarterly conferences, sacraments, fine arts, hospitals and homes, installation service, emergency legislation, Epworth Leagues, church union, deaconesses, Uniting Conference and World Service funds.

Only six Conferences passed as many as five memorials each for General Conference consideration. The New York East Conference led the list with ten; Southern California-Arizona comes next with nine; North Georgia and Rock River six each, and North Alabama and California five each. The Virginia Conference is sending only one memorial—a memorial dealing with the subject of marriage and divorce.

Interestingly enough, not a single memorial asks for the ordination of women. It will be remembered that the Uniting Conference, after prolonged debate, voted against the ordination of women by the close margin of 384 to 371.

As these memorials find their way to the Conference floor for debate, the ensuing session will be interesting and lively, to say the least. Shall the district superintendent be permitted to continue in office six years or be restricted to four? Shall the rule requiring ministers to promise to refrain from the use of tobacco be revoked? What provision shall the church make about the church press? Shall study courses be provided for interested laymen? What shall be the retirement income of a superannuated bishop? Shall general board secretaries be ex-officio members of Jurisdictional Conferences? If so, shall they be entitled to vote? Shall we change the method of conducting elections in the Annual Conferences? Shall we change the ratio of representation in the Jurisdictional Conferences? Shall an individual have a right to make an appeal from an episcopal decision? Shall the Epworth League be restored? Shall we have jurisdictional benevolent askings? Shall chaplains be paid by the church and be divested of military rank? Shall the new marriage law be continued? Shall lay church employees be pensioned? These are just a few of the interesting questions coming up for discussion, not to mention a host of questions relating to missions and superannuates.

Southern reaction to Uniting Conference provision extending the term of the district superintendency to six consecutive years, or a possible total of twelve out of a consecutive fifteen years, is voiced in three memorials being sent to the General Conference from the North Alabama, the North Georgia, and the South Georgia Conference. In almost identical language these three Conferences propose that the legal tenure of the district superintendent in office may be subject to modification by the Annual Conference. The North Alabama suggests "no more than four years in any consecutive eight years"; the North Georgia memorial says "four years in seven," and the South Georgia, "four years in six." With this qualification, the memorials are virtually the same. Under this plan, district superintendents in some Conferences might be operating under one law and in other Conferences under another law.

Under the general head of "social questions" there are three memorials on the marriage of divorced parties. The Virginia Conference proposal, which is the only memorial from the Virginia Conference, provides that a minister may refuse on grounds of conscience to marry a divorced person for other than the Scriptural cause, without violating his Disciplinary obligations. The Alabama and the North Alabama Conference request changes to make the legislation conform to teaching of the New Testament; that is, to refuse to permit ministers to marry divorced persons except in case of innocent parties divorced for the one Scriptural cause of adultery.

The New York East Conference is concerned about the rule requiring candidates for the ministry to promise to refrain from the use of tobacco. Two memorials from this Conference ask that sections of the Discipline be omitted which require this promise from local preachers and regular candidates for the ministry.

A memorial to pension lay full-time workers in the church comes from the Southern California-Arizona Conference. The General Conference is petitioned to make "suitable pension provision" for these workers, as government pension benefits are not extended to them.

The New York East Conference protests against the present classification of the church membership. Instead of "resident" and "non-resident" members, this memorial would revert to the former terms "active" and "inactive" as more appropriate. The same memorial makes additional suggestions regarding statistical reports and tables.

New York Letter—

YOUTH TALKING THINGS OVER

District Conferences—Women Elect Delegates—Dr. Koo to Address Easter Dawn Service

New York City, March 11.—Announcements are out for the New York East Conference of Methodist Youth to be held at Floral Park, Long Island, April 19-21. The theme is "What Can Christian Youth Believe?" and the speakers are Professor Harrison Elliott of Union Theological Seminary, Professor Stanley Hooper of Drew Theological Seminary, Rev. Norman W. Twiddy, superintendent of the Brooklyn North District, Rev. John D. Atkins, chairman of the Youth Committee of the Conference Board of Education, and Bishop Edgar Blake of Detroit, Mich.

More than two hundred attended the New York District Young People's Institute at the Washington Park Church of Bridgeport, Conn., February 23-25, and through addresses and discussion groups faced the theme "God in the Life of Youth." They were welcomed to Bridgeport by the pastor of the entertaining church, Rev. Holt Hughes, and by the mayor of the city, Hon. Jasper McLevy. The opening address on "What Do We Mean—God?" was delivered by Rev. William H. Alderson, pastor of the First Methodist Church of Bridgeport. Seminar discussions were held on Saturday on such subjects as "How Shall Christians Think About God?," "Prayer as a Means of Fellowship with God," "Working with God for Economic Justice," and "Youth's Supreme Allegiance: God or State?" The district superintendent, Rev. Norman W. Twiddy, preached Sunday morning on "God Confronts Youth in Christ"; Rev. Melville S. Bulmer, the dean of the conference, gave the closing address at the Sunday afternoon communion service, which was in charge of Rev. Hubert D. Jones, pastor of the Chester Hill Church of Mount Vernon, N. Y.

"What Is My Place in the Church?" was the theme of a two-day Brooklyn South District Youth Conference at the Baldwin Church which closed yesterday afternoon. Rev. Ralph Emerson Davis, pastor of St. Mark's Methodist Church, Brooklyn, gave the opening address on "Why Have a Church?" Rev. John E. Zeiter of Southampton spoke on "What Is My Place in Worship?," Rev. Eugene W. Shrigley of Baldwin on "Can I Believe What My Church Believes?," Rev. Leon W. Kofod on "Do I Practise Christian Brotherhood?," and Rev. William H. Stewart, district superintendent, on "What Shall I Do About It?" The conference closed with an address by Rev. James H. Link of Center Moriches and a communion service. An open forum and discussion groups were held after each address.

* *

The special session of the New York East Conference held last October authorized the holding of District Conferences. The New York District, Rev. Norman W. Twiddy, superintendent, held its conference March 2 in the First Methodist Church of Bridgeport, Conn. Rev. M. J. Creeger, president of the Conference Board of Education, spoke on "Christian Education in the New Church"; Rev. George S. Lackland of First Church, New Haven, Conn., on "World Service in the New Church," and Mrs. John D. Atkins of Elmhurst, N. Y., on "Women's Work in the New Church." Delegates were elected to the women's Provisional Conference Meeting.

The Brooklyn North District Conference, Rev. Albert E. Beebe, superintendent, convened at Hempstead, Long Island, last Saturday afternoon. The women's Provisional District Meeting was held in the morning with an address by Mrs. Albert E. Beebe and the election of delegates to the Provisional Conference Meeting. At the women's luncheon addresses were given by Mrs. Myron B. Stewart of Jackson Heights and Mrs. Francis J. McConnell. In addition to the routine business of the District Conference, two addresses were given in the afternoon: the chairman of the Conference World Service Council spoke on "A Gospel Worth Sharing," and Rev. Lloyd E. Foster of East Orange, N. J., on "The Winds of God." Bishop Francis J. McConnell was the speaker at the dinner, with Harry N. Holmes of Jackson Heights presiding.

* *

More than three hundred women attended the Provisional District Meeting of the Brooklyn South District held in St. James Church, Lynbrook, on Thursday, February 29, and pledged themselves to the Women's Methodist Advance Program for the Conference year 1940-'41. All but three of the churches of the district sent representatives. The speakers were Mrs. Paul H. Hardie, whose subject was "Women's Larger Place in the New Methodist Church"; Mrs. J. Lane Miller and Mrs. John W. Mace, who spoke on "Women's Place in the Local Church"; and Rev. Ann Hayden, who took the topic "Christian Women in the Modern World." Delegates were elected to the Provisional Conference Meeting to be held in New York in April. The program was under the direction of the district superintendent, Rev. William H. Stewart.

* *

The United Easter Dawn Service under the auspices of the Greater New York Federation of Churches will be held this year in the Music Hall, Radio City. The National Broadcasting Company will put the entire service on the air from 7.30 to 8.30—the first

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half-hour over WJZ and the last half-hour over its nation-wide hook-up. Through the courtesy of the management of the Music Hall, its famed cathedral setting will be available for the service. A choir of two hundred fifty voices from the Good Shepherd Lutheran Church of Brooklyn will provide the music. The speaker will be Dr. T. Z. Koo, concerning whom Dr. John R. Mott writes: "I can think of no personality in all Asia whose message and influence would be more helpful at this time."

* *

The trustees of the Danbury Home for the Aged, a project of the New York District of the New York East Conference, have announced the proposed erection of a new two-story, fireproof building to be known as the Martha Crossman Rhoades Memorial. The building is made possible by the gift of Richard W. Rhoades of Mount Vernon, N. Y., whose other benefactions to the home include the gift of the corner lot on which the building is to be erected and a generous contribution for endowment, the income of which will be used for the operation of the Home.

* *

Two new weekday schools for religious instruction were started the first of this month at Little Neck, Long Island, for pupils released from classes at Great Neck High School. Sessions are held each Friday afternoon from 2 to 2.40 o'clock in the Little Neck Community Lutheran Church. These two churches have been jointly sponsoring weekday religious instruction after public school hours for the last three years, but the attendance has already greatly increased since the inauguration of the new plan. At Bellmore, Long Island, four hundred pupils are released from public school for an hour each Friday and go to fourteen neighborhood churches for religious instruction. Freeport, Long Island, is considering the adoption of a similar plan.

* *

Announcement has been made by the New York World's Fair Corporation that a big foreign area is assured for 1940 in spite of the war in Europe. If the present situation remains unchanged, forty-nine foreign exhibitors will be represented at the fair this summer, and the impressive array of foreign buildings adjoining the Court of Peace will remain practically intact. The Russian Building has now been entirely demolished. Each piece was crated as it was removed, marked with a serial number, and shipped to Moscow, where the building will again be erected. The land occupied by the Russian Building will become this summer "The American Commons," where citizens of foreign birth or ancestry will hold "country fairs," each "fair" lasting a week. A new feature of the amusement area will be an open-air theater, seating seven thousand people, where "The American Jubilee," a pageant of American history, will be presented.

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China Letter—

CONFERENCES MEET IN SPITE OF WAR

BY AEROPLANE AND WHEELBARROW—GENERAL CONFERENCE DELEGATIONS—LIVING COSTS SOAR

SHANGHAI, CHINA, FEBRUARY 12.—The round of Annual Conferences is over. Nine Annual Conferences and one Mission Conference have been held in China under the presidency of three bishops. Bishop Ralph A. Ward presided over the North China Conference in Peking, then took the long train trip out to what used to be Inner Mongolia, where he organized the former Methodist Protestant Mission work into the Kalgan Mission Conference. From there he journeyed three days to Taian and held the Shantung Conference. Another twenty-four hours brought him to Nanking, where the Central China Conference met. He stopped in Shanghai to confer with several groups and to give a number of addresses, then sailed for Hongkong and from there traveled by steamer, rail, and aeroplane to reach the West China Conference in Tzechung. Fully to appreciate the dimensions of that parish, one needs before one a map of the whole country.

While Bishop Ward was carrying out that extensive itinerary Bishop John Gowdy was overcoming the obstacles and difficulty imposed by war in Fukien Province, where he held the Yenping, the Hinghwa, and the Foochow Conference. This entire area has been seriously and repeatedly bombed. No invading armies have come beyond the islands on the coast, but to prevent their advance all motor roads have been destroyed and the riverways have been blocked. All three cities in which Conferences met had been subjected to severe bombing. At Hinghwa the church in which the sessions were held had been damaged, and a few days before the bishop's arrival the mission hospital had been hit and several patients killed and others buried in the debris. Yenping likewise had drawn attack from the bombers, and the traffic on the river up which Bishop Gowdy had to travel to reach there was repeatedly subjected to machine-gun fire from the air.

Bishop Arthur J. Moore came from his spectacular and strenuous swing through five continents—Europe, Africa, North and South America, and Asia—to hold the China Conference (formerly Southern Methodist) and the Kiangsi Conference. The latter had not been able to meet since 1936. The territory in which Kiangsi Conference has worked has been cut to ribbons of alternating strips of occupied territory, fighting zones, and free China. It was impossible to convene the Conference at any point within the Conference territory where members from all sections could get together. Therefore, Shanghai was selected as the place to which workers could come from within Japanese-controlled areas and from back of the Chinese fighting lines. Miss Evaline Gaw came from Nanchang, the first missionary to leave that city since it was occupied a year ago. (A few weeks earlier Dr. Wesley Mei had been permitted to come out with a number of nurses who were no longer needed there.) Miss Gaw flew from Kiukiang to Shanghai. The preachers and laymen who came from South Kiangsi were three weeks on the road, traveling by various conveyances. Bishop Moore held his two Conferences almost simultaneously; that is, the men all lived together in the Moore Memorial Church dormitories and the public meetings were arranged together, but business sessions followed one Conference after the other. One of the Kiangsi men remarked when he came out of a session of the big, efficient China Conference, "This is an aeroplane Conference; ours

is a wheelbarrow Conference." That well expresses the divergent conditions and the various stages in the development of the church with which a bishop has to deal in presiding over Annual Conferences in China.

Bishop Moore, following his Conferences in Shanghai, is visiting as many as possible of the mission stations in this area. Yesterday he was at Sungkiang, a city which has been almost completely devastated, but to which the missionaries returned a year ago. Tomorrow he goes to Nanking, Chinkiang, Soochow, and other cities along the railway. He plans to be back in Shanghai to meet the two other bishops. Together they are calling a Round Table Conference of representatives of all the Annual Conferences to make plans for the Central Conference, for which some further General Conference legislation may be necesssary.

* *

The delegates from China to General Conference this year include a surprisingly large number of missionaries, especially from the southern part of the country. The largest delegation is from the North China Conference, where all are Chinese. A good number of the delegates have had previous General Conference experience. The list follows:

North China: Dr. L. S. Lee, president of Peking Theological Seminary; Rev. F. S. Kao, principal of Hwei Wen Academy and Gamewell School; Mr. I. H. Liu, religious education secretary; Professor W. K. Chi, Peking.

Shantung: Rev. H. H. Tsui, associate secretary of the Church of Christ in China, is unable to attend; his alternate is Professor T. L. Li, dean of the Nanking School of Theology; Mrs. Perry O. Hanson, missionary.

Central China: Dr. Handel Lee, president of Nanking Theological Seminary; Mr. Luther Kiang, teacher in the combined Middle School at Shanghai.

China: Rev. Z. T. Kaung, pastor of Moore Memorial Church in Shanghai; Mr. Sze Yen We, business manager of institutional work in Moore Church.

Kiangsi: Rev. W. R. Johnson, missionary; Dr. R. Y. Lo, editor of Methodist publications.

Foochow: Rev. E. Pearce Hayes, missionary; Miss Ruby Sia, supervisor of primary schools.

Hinghwa: Rev. C. E. Winter, missionary; Mrs. E. F. Brewster, missionary.

Yenping: Rev. Frederick Bankhardt, missionary; Miss Agnes Dong, teacher.

West China: Rev. C. B. Rape, missionary; Dr. Yen, physician at the Syracuse-in-China Hospital.

* *

To write thus of the holding of Conferences and electing of delegates gives little idea of how seriously war has disturbed the work of the church. Schools have been torn up by their roots, sometimes transplanted two or three times, sometimes split or closed. Church congregations have scattered to many provinces; one Kiangsi Conference member was preaching in Hunan Province, where on Christmas Day he baptized twenty-nine persons and received them into the Church of Christ in China; two other members of the same Conference are at work in Szechwan Province, as far from home as Chicago is from Boston. Our hospitals are all functioning, but specializing in war surgery, cholera inoculations, and relief work, and finding almost no local income from private patients as they devote their energies to charity cases. This is as it should be, but the financial situation is desperate. There is no increase in appropriations from the Board of Foreign Missions. All income from local endowments for our institutions has been cut off as properties have been destroyed, confiscated, or otherwise made non-productive. Our preachers have been existing on half salary provided from relief funds, and the cost of living is three times what it was before the war. Heretofore China has forbidden the exportation of rice; now the Japanese are taking it out by the shipload, and most pathetic conditions are resulting. A recent letter from a city whose rice supply had been cut off by the recent bombing of the railroad told of a Christian worker who had stood in line for two hours and then was able to get only eleven ounces of rice to feed his family of eight for two days. There was grim, poignant humor in the resolution that thanked the Conference hosts for sumptuous meals and electric lights, so much appreciated by men who had been living on sweet potatoes and candlelight. There was something beautiful too in the decision of a retired banker to reenter the ministry and give his services to the church in his home town, which has been under military occupation for a year and a half. Dr. E. C. Perkins, who has carried on night and day in Kiukiang since the war began, with the full burden of hospital, relief camps, and mission administration, said he had but one request to make of the Conference; namely, that they excuse him from taking his furlough, which was due this year!

Carleton Lacy.

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More Deaconess History

JOSEPHINE S. FISK

In connection with the recent observance of the fiftieth anniversary of the New England Deaconess Association and the beginning of deaconess work in New England, permit me to add a few significant facts to the excellent historical address given on that occasion.

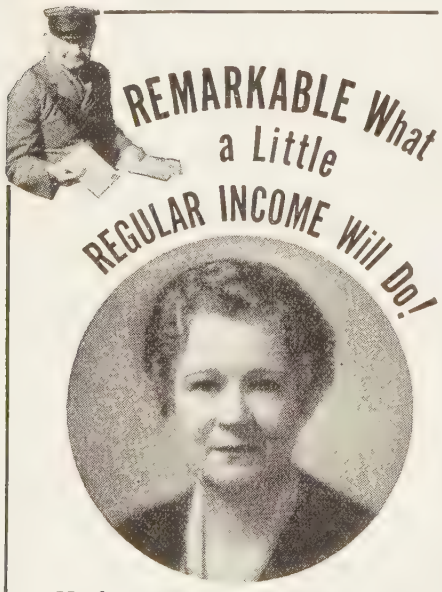
It is notable that the first district nurses in Boston were two deaconesses sent out from the little Deaconess Hospital on Massachusetts Avenue. Dr. Richard Cabot once stated that he received his first inspiration for hospital social service from observing the work of these deaconess nurses.

Deaconesses from Boston pioneered in the work in several New England states. There are two homes for working girls in New England in charge of deaconesses trained in the Training School for Christian Service of the New England Deaconess Association. There are four Italian Methodist churches in New England that had their roots in clubs, industrial work, and Bible schools organized and developed by parish deaconesses.

Indeed, I believe I am correct in saying that every Methodist humanitarian institution within the bounds of New England, except Morgan Memorial, was initiated by deaconesses. I will not fully except the Morgan, for Dr. E. J. Helms married a beautiful and efficient deaconess, who helped in laying the foundation of that great humanitarian enterprise.

Furthermore, the influence of the New England Deaconess Association has been much broader than New England. During the writer's superintendency of the Boston Deaconess Home, seven of the deaconesses went to the foreign field. Since that time several young women have gone from the Deaconess Hospital to carry the gospel of healing to the lands across the sea.

In view of prevailing conditions—the return of the liquor saloon, with its attendant evils, broken homes and broken hearts; the increase of juvenile delinquency; the decline of vital Christianity, and the falling off of Sunday school enrolment—there is no more imperative need in our church life today than a revival of the old-time type of visiting deaconess service. We thank God for the record of the past, but we are deeply concerned for the present and the future. As it appears, no agency has been invented to take the place of the deaconess. Why then should not the church conserve and strengthen this order?



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Churches and War

An effort to discover the mind of the churches concerning the problems growing out of the currently raging wars was made by the National Study Conference on the Churches and the International Situation, which met the last three days of February in Philadelphia.

Two hundred eighty-five Christian leaders, men and women, lay and clerical, officially appointed by the thirty-one denominations that they represented, and invited by the Department of International Justice and Goodwill of the Federal Council of Churches in cooperation with the Committee on International Relations of the Foreign Missions Conference, came from far and near to the Quaker City's First Baptist Church to blend their best thoughts and deepest convictions in the framing of a declaration that might express the mind of Christ in a world of crisis.

The technique of the conference, prepared under the direction of the staff of the Federal Council's Department of International Justice and Goodwill, involved the division of the whole area into six major fields of interest. The time schedule was so arranged that each delegate could work in two seminars.

The findings of the several seminars, when they had finally met the approval of the closing plenary sessions, became the expression of the Study Conference. It was emphasized, however, that the conference was authorized to speak only for itself. The findings will be submitted to the various communions for their separate and independent action.

True to its name, this "Study Conference," after an inspired opening service of worship conducted by Bishop Herbert Welch and the formalities of organization conducted by Dr. Walter W. Van Kirk of the Federal Council, held few of the usual type of inspirational meetings. The three addresses given during the three-day session, however, were notable: "The United States and the World of Nations," by John Foster Dulles, international lawyer and counsel to the American Commission to Negotiate Peace (1918-'19); "The Significance of the Church as a World Community," by Professor Henry Pitney Van Dusen of Union Theological Seminary, and a closing address by Rev. George A. Buttrick, president, Federal Council of Churches.

The full text of the conference message may be secured from Rev. Walter W. Van Kirk, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y. The price is 15 cents a single copy, or 35 cents for five copies.

Two New England Methodist Women

Lillian Hale Welday, who died at the Bancroft-Taylor Rest Home, Ocean Grove, N. J., after a year of helpless invalidism, had spent her life in Christian service, first as a missionary in China and later as a deaconess in America. As Lillian Hale, she went to China in 1888. Returning on furlough, she married Dr. Scott, who had been invalided home. He died two years later, and she afterward married his cousin, Madison Welday, and lived in Ohio for a time. After her husband's death, she was asked to superintend a deaconess home. So successful was she that she received a call to take charge of the Brooklyn Deaconess Home. Here she served until she was retired by age five years ago, when she was seventy. The funeral service was held at West Newbury, Mass., her childhood home, and interment was in the family lot in Groveland.

Mrs. Benjamin Gill, for many years a member of the Home for Aged Methodist Women in Concord, was the wife of one and the daughter of another honored minister of the New England Conference. Her husband, Dr. Benjamin Gill, whose second wife she was, taught at Wilbraham Academy for eighteen years and later was a professor at the State College of Pennsylvania. He died in 1912. Mrs. Gill was born Ellen U. Clark, daughter of the revered Dr. W. R. Clark. She was a highly cultured woman and had been a much loved teacher. Though frail toward the last, she lived to the ripe age of eighty-eight years.

Bits of Fun

A cobbler christened his establishment "The Boot Hospital." A customer brought him a pair of boots which would have disgraced a tramp.

"Shouldn't have these mended if I were you," said the cobbler. "I would throw 'em away."

"But I want them mended," was the reply. "This is supposed to be a hospital for boots, isn't it?"

"Yes, it's a 'ospital all right," rejoined the cobbler, "but it ain't a mortuary."—*Montreal Star.*

"Shall we take the bridle path, Amelia?"

"Oh, George, this is so sudden!"—*London News.*

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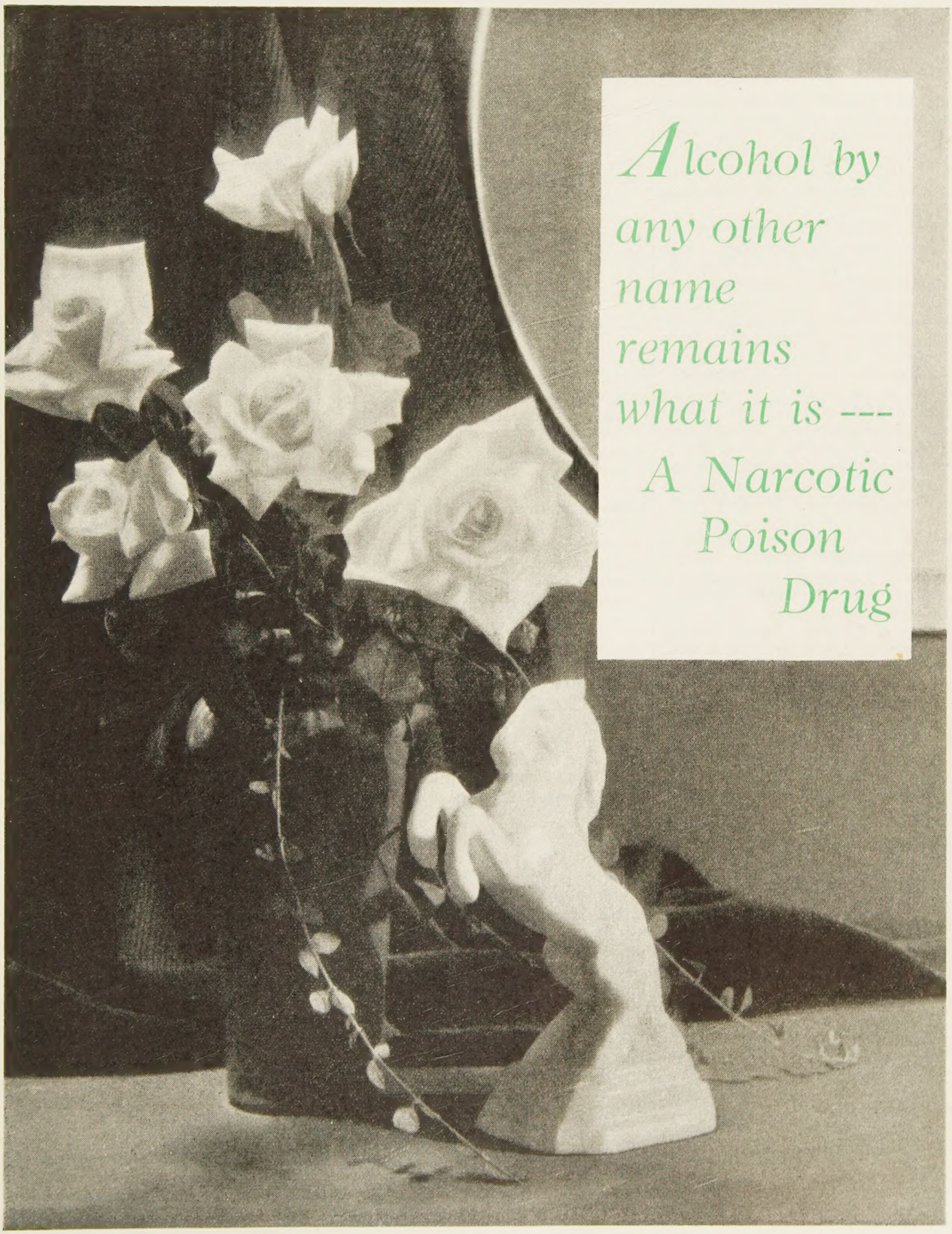

The Board of Temperance of The Methodist Church, The Methodist Building, Washington, D. C.

Annual Meetings at Morgan Memorial

Morgan Memorial held open house March 7-9 for its many friends, who took advantage of this opportunity to visit its buildings at 89 Shawmut Avenue, Boston.

The schedule of events included the annual meeting of the Morgan Memorial Cooperative Industries and Stores on March 7 at 10.30 A.M., and the annual meeting of the National Association of Goodwill Industries, representing 115 cities in this country, whose work is patterned after that of Morgan Memorial.

The Morgan Memorial directors reelected for a period of three years follow: Vincent P. Clarke, Rev. Laurence W. C. Emig, William P. Helms, Stanley O. MacMullen, Roland C. Moore, Mrs. Harry K. Noyes, Rev. Charles S. Otto, Rev. A. F. Reimer, P. J. Trevethan.

The new employee representative on the board was Charles S. Champney. New directors elected were: Rev. William R. Leslie, Donald K. Packard, Stuart C. Rand.

The present officers were continued for another year: William J. Kurth, president; Courtenay Guild, vice-president; Rev. E. J. Helms, executive secretary; F. C. Moore, treasurer; Rev. Alva R. Mullins. chaplain.

According to the report of the treasurer, F. C. Moore, $481,160.85 was paid out in total labor. This money was received from the sale of articles sent in to Morgan Memorial by more than two hundred thousand homes in Greater Boston and reconditioned by unemployed people in its Goodwill workshops.

A total of 80,000 people attended chapel services at the Morgan last year. Thirteen million more, it is estimated, listened at their radios. There were 108 different speakers from 15 denominations.

An average of 350 church school children each Sunday were taught by teachers who, for the most part, are Goodwill workers. About 2000 children and young people took part in some form of Christian training.

In the Seavey Settlement 220 meetings were held, with a total attendance of 6500. There were 160 definite decisions for Christian living, and 900 personal conferences were held with troubled men.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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BOWDOIN STUDENT—Assistant scoutmaster, desires summer position as tutor. C. R. Crimmins, 23 Maine Hall, Brunswick, Maine.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

Vermont Women Elect

The Provisional District Meeting of the Vermont Conference was held in Montpelier, Monday, March 4, with the district superintendent, Rev. Eldon H. Martin, presiding, and a fine attendance in spite of one of the worst snowstorms of the winter. The nine women elected to the Provisional Conference Meeting were all present, and their meeting was duly called and the required business transacted, with the following elections and nominations:

Delegates to Provisional Jurisdictional Meeting: Mrs. P. W. Lawson, Newport; Mrs. J. A. Brownlee, Enosburg Falls; Mrs. F. M. Wright, Windsor. Alternate, Mrs. H. M. Hastings, Bradford.

Nominee for Jurisdictional Board of Missions and Church Extension: Mrs. O. B. Wells, Williamstown.

Nominations for National Board of Missions and Church Extension: Mrs. E. W. Miller, Milton; Mrs. W. H. Jeffrey, Groton; Mrs. E. H. Martin, St. Johnsbury.

MRS. JOHN W. DAVIS, Sec.

Church Register

HERALD CALENDAR

Book Committee of the Methodist Episcopal Church, annual meeting, New York, March 26
Associated Church Press, Wardman Park Hotel, Washington, D. C., April 9-11
Rural Life Sunday, April 28
General Conference of The Methodist Church, Atlantic City, N. J., April 24
Southeastern Jurisdictional Conference, Asheville, N. C., May 22
South Central Jurisdictional Conference, Oklahoma City, Okla., May 28

CONFERENCES OF BOSTON AREA

New Hampshire, April 3, Colebrook, Bishop G. Bromley Oxnam
Maine, April 10, Auburn, Bishop Oxnam
New England, May 15, Westfield, Bishop Oxnam
Vermont, May 23, Montpelier, Bishop Oxnam
New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

NOTICE—Ladies' Aid Union of New England Conference, forty-fifth birthday celebration, Newtonville Methodist Church, Friday, March 29. Morning session, 10.30—special birthday program. Luncheon, 12.30 P.M., 50 cents. Please send reservations on or before Tuesday, March 26, to Mrs. V. A. Nielsen, 43 Gay Street, Newtonville (tel. Newton North 7909). Afternoon session at 2; address by Judge Joseph T. Zottoli. Annual meeting, election of officers. Church located at Newtonville Square, opposite Newtonville R. R. Station.

MRS. HARRY FENNELL, Cor. Sec.

NOTICE—The New England Conference Board of Ministerial Training will meet in Copley Methodist Church, Boston, Monday, April 1, at 2 P.M. Candidates for deacon's and elder's orders are requested to be present. J. WEST THOMPSON, Registrar.

NOTICE—The Executive Board meeting, Federation of Ladies' Aid Unions, Maine Conference, will be held Wednesday evening, April 10, following the opening service of the Conference. The federation will meet Thursday morning, April 11, at 10 o'clock, in the Congregational Church. Luncheon will follow, with Bishop G. Bromley Oxnam as speaker. Provisional Conference Meeting for women at 5 P.M., April 11.

ALICE D. HARDY, Cor. Sec.

CHURCH BUILDING COUNSEL AT GENERAL CONFERENCE—In connection with the Home Missions Exhibit at the General Conference in Atlantic City, Rev. E. M. Conover, director of the Interdenominational Bureau of Architecture, will be present from April 25 to May 4 with sample blue prints and other material and will be glad to interview any concerned with church building or improvement problems. Those wishing this service will do well to send to Room 61, 297 Fourth Avenue, New York, for a questionnaire blank for use in studying and presenting their needs.

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"For those that are without Christ the true Church yearns with the love of its Master and Lord. It goes forth to them with the evangel of His grace. It practises His ministry of compassion and healing. It bears witness against every iniquity and injustice in their common life. It bears their sorrows and heartache on its prayers. To it is given the solemn privilege of entering into the fellowship of the sufferings of Christ.

"In spite of all the weakness and shortcomings of our churches, Christ's true Church is within them; and our hope for the redemption of mankind centers in His work through them. Through the nurture and discipline of the Church, Christian life comes to completion; in glad service within the fellowship of the Church, Christian devotion is perfected."—*From the Findings of the International Missionary Council, Madras, India.*

Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City

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